

GURU TEGH BAHADUR

THE PROPHET

HE DIED FOR THE OPPRESSED



*"I do not agree with a word that you say :
But I will defend to the death your right to say."*

Author – Gyani BRAHMA SINGH

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AUTHOR'S GRATITUDE.

This small biography of Sri Guru Tegh Bahadur-GURU TEGH BAHADUR-THE PROPHET-HE DIED FOR THE OPPRESSED-reaches the hands of the readers via a circuitous route.

A. few selected and salient events of Guru Tegh Bahadur's life culminating in this divine personage's supreme sacrifice for the protection of the Hindu religious symbols-Tilak-and Janju, were intended to be released from Ajmer (Rajasthan) in the form of a Souvenir on the occasion of Guru Tegh Bahadur's Tercentenary Shabidi Celebrations on November 11, 1975 when the author was asked by Sardar Gurcharan Singhji Tohra, President Shiromaai Gurdwara Prabandhak Committee, Amritsar and Sardar Inderjit Singhji, Chairman, Punjab and Sind Bank and General Secretary, Sri Guru Tegh Bahadur Tercentenary Memorial Trust and Society, New Delhi, for state level organisation of the celebrations in Rajasthan. The celebrative functions went befittingly well but some-how the Souvenir could not be released. Albeit, the author kept storing more facts to widen its scope and make it better readable.

The author happened to be in Hyderabad to see his daughter and son-in law, an Army Major-Medical Officer - where in a curtsy call at Sardar Trilok Singh Soni's place, the author casually mentioned about his desire for the publication of Guru Tegh Bahadur's biography, the manuscript of which was ready with him. As the things were destined to mature gainfully Soni Sahib after looking into the manuscript on a couple of pages and the Prelude and expressing the endeavour to be worth-while on the spur offered to manage publication forthwith. He immediatly rang Sardar Raghubir Singh, President Sri Guru Singh Sabha, Secuoderahad

for his ready o.k. Thus within a week's time the manuscript reached the press for printing.

But for this spontaneous financial fledging by the aforesaid Gursikhs and their friends and associates this small endeavour portraying specifically how the cauterizing stream of alien repression and proselytisation cascaded down from the days of Caliphate to Emperor Aurangzeb in the words of those who were instrumental to perpetrate the evils, would not have reached the readers so promptly. The author nurtures a sense of deep gratitude for the donors who are already selflessly helping the cause of dissemination of meaningful literature on Sikh religion and history in the southern part of the country.

It is author's sincere prayers that their efforts may flourish.

Hyderahad.
November, 24, 1979.

Gyani Brahma Singh,
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Mayo Link Road,
AJMER (Rajasthan)

PRELUDE

Babarian kahanian poot spoot karaine

**Jo Satguru bhavey sey mann laein sayee karama
karaine. (M:3-951)**

The faithful progeny narrate the precious tales of their elders. They act in consonance with the Satguru's desire.

This is how, the third Nanak-Gurm Amar Das, the Organising Father of the nascent Sikh Faith, had sanctified with his own hallowed pen the importance of the History narration and learning. This is equally significant to keep alive and afresh the memory of unerasable and unforgettable deeds wrought by our great elders and trail-blazers. Indeed, it emphasises uneschewable necessity to inculcate history mindedness in his followers. The Sikh Gurus along with their spiritual dispensation, a rich heritage of timeless Indian culture, were great reformers and revolutionaries. They were embodiment of service, sacrifice and humility and never spared even their own being where it could be used for humanitarian ends. Like even the celebrated Bhaktas of the medieval Bhakti movement, the Sikh Gurus never relinquished their moral duty to call a spade a spade even under severe challenge of retribution, social or political.

Our extremely limited and circumvented experiential observation and knowledge in our short earthly span of human existence imperatively need fusion with the repository of amassed experience of our ancestors, gained by them with hard struggle and strife. Many a guidelines they gained from unearthly inspirations which future events may not repeat, are available to the present generation from the past history. "Histories make men wise," said Bacon. To learn the relevant facts of the past and the activities of

our giant-size elders helps widening our mental horizon and affords nourishment and enrichment of thought and feeling. It magnifies and expands our personality. The present has its roots in the past and is the growth of the stem from the old parent tree. We rather live by borrowing from the predecessors' bank balances. The transparent waters of love, hate, mercy, cruelty, cowardice, heroism, morality and the rest enviable and avoidable qualities of the head and heart cascade down to us only through the channels of history or Itihas. The knowledge of the past experiences guides our course of action judiciously in diverse situations. It helps to countenance adversity with felicity.

Paradigmatic events in their lives, their movements, their deeds, and the words that came out of their hallowed tongue have a deep and inseparable link with our present sojourn. Unimaginable tortures and privations borne by impoverished and famished Sikhs during the Missal period; brutal gun-blowing of the innocent and sumbmissive Namdhari Sikhs for "waging war against the British King Emperor" on January 18, 1872 A.D.; volitional non-violent flame-sportings of the liberators of Nanakana and other gurdwaras; non-violent group volunteering long goal-terms without trial for the honour and justifiable exclusive right to maintain Sikh Panthic dignity were simple out-turns of the past unparalleled sufferings of the great Sikh Gurus and their self-negating devotees whose pace never flinched an inch from their transit to righteousness and their duty towards their religion and country: come what may.

History is not one-sided event. It is invariably sandwiched between and is the product of more than one forces. Time, space and the human agency interact to parturite a particular event. When one writes a biography of some person of epochal eminence, it is eventual that the readers know the salient features of the forces and the characters that made the life of the relevant personage to emerge as part of the written history to act as a guiding

star for the posterity. The personality of the hero is the father and the environment, the mother.

It is undisputed verity that the alien Islamic despotism, having been itself the child of the birth pangs of the Arabic barbarism, minced no words in the heinous exercise of racial abhorance and religious intolerance of the Hindus. This kindled an unextinguishable, unfatigable and invincible fatidical zeal in the personality of Guru Nanak, the founder of the Sikh faith to search and probe deep into the means and ways whereby he could peacefully quieten down the hostile and inhuman proclivities of the Muslim Imperial and lesser fanatical elements since he was sure that violence from the intrinsically malice ingrained vivisected Hindu subjects, in any shape in the prevalent vicissitudes and environments would be a non-availing exercise. For the achievement of this noble object he peregrinated, for a period of a quarter of century, over the then entire civilised world, sacred to Hinduism and Islam, but, alas, the voluptuousness of the flame of the Islamic despotic rapaciousness did not die till Guru Nanak's ummat had to perforce weld agencies of revolutionary politics with religious puritanism. And this took three centuries when the Khalsa Saint-Soldiers of the tenth Nanak, Guru Gobind Singh; whom the last Mughal Emperor Bahadur Shah presented the double edged Saif Zulekha of Calif Othman, as Defender of the Faith, sealed the Khaiber route for the Muslim hordes to flow in and plunder and rapine our scared Motherland, i.e., BHARAT. 1000 years old Zulekha was bestowed by Guru Gobind Singh later to Baba Banda Singh Bahadur, the Sikh General, at Aichal Nagar. Nanded with five gold tipped arrows from his personal quiver and which avenged the ghoulish immuration of Guru Gobind Singh's two younger sons by Governor Wazir Khan, of Sirhind. Zulekha now rests in weapon treasury at Anand Pur Sahib

From Babar down to Bahadur Shah (ignoring the earlier Muslim despots) seven despotic rulers of India kept the flame of ruthless repression and proselytization of their

non-Muslim ryots with whatever means, pursuance or persecution, at their disposal, aflame. The tyrannical height reached its vertex during the reigns of Jehangir and Aurangzeb when the Sikh Gurus and their followers were made main victims of their murderous exercise. With the present narration Aurangzeb is the notorious disturbing agent and merits mention in regard to his personal, regal and political character in relation with the fateful events which led to the supreme sacrifice of Guru Tegh Bahadur, Ninth Guru of the Sikh religion, the hero of this small biography.

“The principal office of history, I take to be this: to prevent virtuous actions from being forgotten, and that evil words and deeds should fear an infamous reputation with posterity,” (Tacitus)

It is a painful and poignant historical coincidence that Aurangzeb's grand-father, Jehangir, with his pent up malice and ire against his father Akhar's leanings towards Hinduism and Din-i-Ilahi, after making his father's short shrift, had Guru Arjun-fifth Guru of the Sikh religion and grand father of Guru Tegh Bahadur, done to death after unimaginable corporal torture at Lahore: while Aurangzeb Jehangir's grandson had Guru Tegh Bahadur, grandson of Guru Arjun, executed in Chandni Chawk, Delhi on November 11, 1675, when deflated to force Islam on him. And Lala Har Dayal M.A., Ph.D., in his famed book “Hints for Self Culture page 197” writes about the Sikh Movement and their passion for sacrifice and martyrdom as under :

“This religious movement aimed at a complete social and political reorganisation of society after the overthrow of the Mughal tyranny. It produced leaders who were distinguished both in ethics and politics. It is also aglow with the passion for sacrifice and martyrdom. You will learn from Nanak, Arjuna, Teg Bahadur, Gnvind Singh, Banda and others ”

The following pages delineate on the aforesaid inter-relation between India's earthly ruler and her Spiritual Master.

Guru Tegh Bahadur Birth-Childhood-Youth

Guru Tegh Bahadur was born in his ancestral home-Gure-ke-Mahal, Amritsar on April 1, 1621 A D. (Baisakh Vadi 5, Samat 1678 Bikrimi) to Mata Nanaki, holy consort of Guru Har Gobind, the sixth Guru of the Sikh religion.

Guru Har Gobind had five sons; Bahas Gurditta, Suraj Mal, Ani Rai, Atal Rai, and Tegh Bahadur and one daughter Bihi Viro. Baba Gurditta was adopted by Baba Sri Chand; elder son of Guru Nanak and who later became the founder of Udasi Sect, the institution of Renunciants. Udasias were a great source of propagation and transmission of Guru Nanak's mission far and wide in every region of India even under severe physical strains. Baba Ani Rai, a silent and contemplative child passed away in his early life. Baba Atal Rai was a person endowed with lofty innate spiritual attainments. There is an interesting anecdote of his life how in his childhood in Amritsar, he brought one of his playmates back to life after the latter was bitten fatally by a venomous snake. Two teams of the boys were playing with sticks and ball. The game was postponed due to night overtaking the day. Next day the opposite team returned to the field without its captain, Mohan. Being unhappy, Baha Atal Rai made for Mohan's place to enquire into the cause of his absence. He was surprised and chagrined at the intelligence of Mohan's death during the night from a snake bite. Baba Atal Rai went straight to the bedside of the corpse and lifting dead Mohan from his hand called out in a casual mood, "How dare you sleep without finalising my game?" And lo! Mohan was alive as if he were enjoying a deep slumber and not dead. Guru Har Gobind was displeased to learn of this act of interference of his son in the ways of the Sustainer of Life and refused to see him. Baba Atal Rai begged pardon of his divine father for his inadvertence and in utter remorse he went into samadhi in divine exchange of life for life near Kaulsar tank, leaving his mortal coil behind.

In his sacred memory there stands now, beside the Kaulsar tank, a nine storey high monument namely—Baba Atal, where free and indiscriminate distribution of meals continue all hours of the day. The crowds eat and chant :—

Baba Atal-pakkian pakkayean ghal

“O, Baha Atal, pray, send ready made chapaties,”

And surely, no body goes back unfed and hungry. This scribe too had the fortune to enjoy this benediction in his school days in the holy precincts of Baha Atal.

Baba Surajmal later remained with Guru Hari Rai, seventh Sikh Guru, to assist him in his spiritual mission.

Bibi Viro had five sons, Sangho Shah, Gulab Chand, Jait Mal, Ganga Ram and Mohri Chand. They all perished heroically hantling in Dharma-Yudhas of Guru Gohind Singh, as brave generals, against the Hindu hill chiefs and the Mughal armies for the cause of the liberation of the faith and the country from the hegemony of the Mughal biogotry.

Guru Tesh Bahadur received befitting education, spiritual as well as secular, under the sublime tutelage of Bhai Budha whose exemplary character enormously influenced the young pupil and he grew to be a great soldier, musician, scholar and poet. Having been born and brought up in spiritual environment, he developed a deep meditative disposition yet he would always assist his father Guru Har Gobind with his dexterous gladiatorial exercise when imperial skirmishes disturbed their peace-loving life. His name was changed from Taig Mal to Tesh Bahadur, gladiator-sword player—after the battle of Kartarpur with Mughal general Painde Khan, in fact, a traitor and renegade from Guru Har Gobind's army. It is said that Guru Tesh Bahadur loved to be called himself—Degh Bahadur—Hero of the Cooking-Pot; Support of the hungry.

Guru Tegh Bahadur's life was also immensely influenced with the practical spiritual living of a Qadareya Sufi Saint, Mir Mobammed Muayyinul-din, popularly known as Mian Mir of Lahore, who very often visited Guru Har Gobind and even stayed for longer periods at Amritsar. In keeping with the sufi spiritual practices -Mujahadas, he would remain in deep seclusion for days. He received high reverence in the House of Gurus since the times of Guru Arjan, the holy father of Guru Har Gobind and the fifth Guru of the faith. The saint had even enjoyed the rare distinction of laying the foundation stone of Hari Mandir-Golden Temple of Amritsar. It is said that the position of the foundation brick laid by the Saint had to be changed by the blessed mason for repositioning it properly. The Saint in his mystic non-chalance remarked, "Oh! now the temple would be pulled down in the due course of time and would be rebuilt."

And it exactly happened to pass on the occasion of Baisakhi, April 1762 A. D. when Ahmed Sbah, in order to expunge the name of Sikhs and their religious places from the history of the Punjab, blew up the holy temple and the surrounding bungalows. He did not rest with this but equally defiled and filled the sacred tank where war wounded Sikhs were granted to become whole after a bath, with heads and carcasses of the slaughtered cows and other filth and muck. And as Providential retribution in this heinous exercise, Ahmed Shah sustained a fatal wound on his nose from a flying brick-throw and he breathed his last on his return journey fully deflated after his utter disparagement and harassment by the Sikh militia. The present Golden Temple-Swaran Mandir-came up gradually with its grandeur and beauty after the Sikh suzerainty in the Punjab by the end of the eighteenth century.

Saint Mian Mir's devotion to the House of Guru Nanak was preferential to the House of Babar. His spiritual ascent had imbued him with supernal virtue of fearlessness. He even did not demur to equate Emperor Jehangir to a worldly cur. It is said that when once the emperor

went to pay homage to the Saint at his Khanquah in Lahore during an odd hour when he was sitting in meditation, the emperor was refused admittance by a mureed on watch at the gate. Jehangir though was very upset but was helpless. On his repeat visit Jebangir remonstrated with the Saint for the utter misbehaviour of the mureed at the gate saying :-

Dar-e-dervish sag na baeyed

There needn't be a dog at the door of a dervish, Hazrat Mian Mir brooked no fear and unruffled retorted:-

Baeyad, ta sag-e-dnniya na aeyed

Should be : so that the wordly dog does not have an access to the door of a saint.

In an another occasion Jehangir entreated the saint to pay him a visit at his palace in Delhi. Emperor was much beholden and impressed with the saint's spiritual discourses. In deep gratitude the Emperor desired to know from the saint as to what could be better presented to him. Since the saint had no wordly desire, in sweet and pithy reply he told the emperor, "If your Majesty is pleased to do me a favour, kindly do not re-invite me to your presence." Jebangir understood the import of the Saint's reply and with lowered eyes paid adieu to the saint from his palace.

Hazrat Mian Mir was also instrumental in the release of Guru Har Gobind from the Gawalior Fort where the Guru Sahib was captive for a pretty long time for his refusal to pay up the fine of about two lacs of rupees which was imposed on Guru Arjan for, so to say, anti-Islamic activities and for which Guru Arjan suffered martyrdom in Lahore. This amount of fine and other such confiscation of Guru Arjan's property were also with held with the intercession of the good offices of the saint.

Hazrat Mian Mir came to India from Sistan in 1550 and had his vissal meeting his Maker in the year 1635 A.D.

Guru Tegh Bahadur was married to Mata Gujri, daughter of Bhai Lal Chand and Mata Bishen Kaur of village Bakala, about 32 kms from the holy city of Amritsar. Guru Har Gobind seated Hari Rai, his grandson, son of Baba Gurditta, on the pontific throne bypassing Babas Suraj mal and Tegh Bahadur with his deep prophetic vision of the coming tragical events which soon ended in Baba Tegh Bahadur's unique supreme sacrifice for the cause of the Dharma and the country. This would need requisite maturity. Guru Har Gobind asked his wife and Baba Tegh Bahadur to go to Bakala, her parental home and patiently pass their time there till Tegh Bahadur received Providential Enlightenment and guidance for his future course of life. Baba Suraj mal was instructed to remain with his nephew Guru Hari Rai for his day to day assistance in the successful discharge of his pontifical duties. Baba Tegh Bahadur passed twenty six years of his youth in elective seclusion, only occasionally coming out to meet his mother, wife and few devoted followers till such hour the Heavenly Enlightenment dawned on him on March 30, 1664 A.D. and he was declared the future holder of Guru Nanak's gaddi. This is the most exciting part of his life.

It is a matter of faithful consideration of the readers that Guru Teg Bahadur's surrender and faith in the mysterious action of his divine father, Guru Har Gobind, to anoint Baba Hari Rai, Guru Tegh Bahadur's nephew as the seventh successor of the faith and further ordainment of Baba Hari Krishan, his brother Gurditta's grandson as the eighth owner of Guru Nanak's seat of Guruship and his total exclusion from the heirarchy and go into seclusion for twenty six years; was in no terms less sacrifice than Sri Ram Chanderas renunciation of the throne of the mighty royal house-hold of Ayudhya for fourteen years in exile at the will and behest of his royal father, Maharaj Yathrath.

Equally Mata Gujri's self-abnegation and suffering emotional distress of separation and isolation from her godly husband when he was in voluntary seclusion for twenty six years in Bakala village: her monstrous and languishing man - made widowhood after Guru Tegh Bahadur's ghoulisn execution in Chandni Chawk, Delhi, and

her lament and death in imprisonment in Sirhind on forcible snatching away of her two child grandsons and bricking them alive in wall. because they spurned Mughal myrmidon of Sirhind's offer to embrace Islam to save their precious tender lives, to avenge unethically the defeat Mughal troops suffered at the hands of Guru Gobind Singh; were in no less degree remarkable and memorable than the sufferings of Mata Sita in her exile and wearing away her days with her teenage sons Love and Kusbave and facing their father's battle at the hermitage of Risbi Balmik at the site of Ramatirtha, near Amritsar.

Guru Hari Rai had two sons, Babas Ram Rai and Hari Krishan. Emperor Aurangzeb expressed his desire to see the Sikh Guru. Guru Hari Rai preferred to avoid his personal meeting and deputed his elder son, Ram Rai with unimbigous guidance to maintain the dignity, truthfulness and unimpaired honesty of the faith of Guru Nanak whom he would represent before the Emperor of Delhi. Ram Rai took with him a copy of the holy Guru Granth. Baba Ram Rai stood the test well but mysteriously one of the emperor's courtiers put into the royal ears that the Sikh Scripture contained some un-Islamic composition. Though this particular hymn of Guru Nanak expressing universal truth, aimed no credel bint, yet Baba Ram Rai got overwhelmed and in place of reading textual word "Musalman" correctly, he read it as "Be-eiman" and to clear his guilt he attributed the textual digression to script error. When news of exhibition of Ram Rai's such pusilianimity reached Guru Hai Rai, he was very unhappy. He regarded this as an act of sacrilege and faithlessness on the part of his son Ram Rai. He forthwith deprived him of his inheritance and even refused to give him his audience. This tantamounted to Ram Rai's blanket devaluation, social and spiritual. This parental imprecation even stands good today as none of Ram Rai's followers or his well wisbers merit any respect from the Khalsa Brotherhood. Guru Hari Rai anointed his younger son, Baba Hari Krishan, age five years, with full spiritual and temporal recognition as the eightb Master of the Sikh faith and departed for his heavenly abode on October 6, 1661 A.D.

The loss of inheritance and pontificate irked Ram Rai very deeply. He approached Aurangzeb to intercede. The Emperor issued summons for Guru Har Krishan's presence in Delhi. This inadvisable treatment on the part of the Emperor did not augur well. Delhi Sikhs approached Mirza Raja Jai Singh, a veteran General of the Imperial army who maintained reverential regards for the House of the Gurus, to help out the situation. They suspected any wholesome outcome of the meeting. The Raja acquiesced from the Emperor that he would personally manage Guru Sahib's meeting with him. The Raja deputed his own trusted officers to Kiratpur to escort the Guru Sahib to Delhi and arranged the latter's stay comfortably in his personal hangalow till the Emperor decided the issue of inheritance. Guru Sahib's gentle, humble yet kingly and dignified demeanour endeared himself to all and every one who had been fortunate enough to have his **darshans**. Both Hindus and Muslims showed their love and respect for him. Delhi Sikhs under the leadership of Bhai Lakhi Rai, an Imperial contractor, supported Guru Hari Krishan's spiritual and temporal preceptorial precedence. This led to the decision of the Emperor in favour of the Guru Sahib.

Ram Rai, to save his face, was dismissed with some Jagir of seven villages and he settled at Ram-Rai-Ka-Dera : later developed into the township of Dehradune. He died in 1666 A D. or in fact, cremated alive while in the act of Samadhi by his unfaithful masands. The latter suffered a fatal punishment at the hands of Guru Gobind Singh's men on a complaint by Ram Rsi's wife, Punjab Kaur.

Raja Jai Singh's wife invited Guru Hari Krishan to her palace. She entertained some doubts in the perfection of the child Guru's spiritual attainments and felt to have her doubts set aside. She donned herself in the clothes of her maid-servant and attired the lady-in-waiting in her own royal robes. The jugglery could not work before the omniscience eminence of the Guru Sahib. As soon as Guru Sahib entered the room, he immediately made out the pantomimic stratagem. The queen was immensely pleased and presented the divine guest with a gold salver full of pearls.

Such was the Will of the Absolute Ordainer that while in Delhi, Guru Sahib developed fever and eruption of small-pox. On the fifth day of his illness, he indicated signs of the end of his mundane sojourn. He requested for the presence of his mother and other elderly prominent sikhs. He asked for the articles of the spiritual Ragalia—a cocoanut, a rosary, and a copy of the Holy Scripture and placing them before him in deep reverence, he bowed his head uttering—“Baha Bakaley,” meaning thereby that his spiritual successor was at the Bakala village. Bhat Vahis Talanda explain this event in the following terms—“Guru Hari Krishen of Suraj Banis of Gosal Gotr, Sodhi Khatri, on Wednesday, Chet Sudi 14, Sammat 1721 Bikrmi (March 30, 1664) called for five pice and one cocoanut and having got them raised his right arm thrice and in a low voice said, “My Baba Tegh Bahadur of Bakala may be recognised as Guru after me. He who does so will be blessed by the Guru. The rest is known to the Guru only.” His light merged into the Light Eternal or in the light of Baba Tegh Bahadur who was in deep tapasyea (meditation) for the last twenty six years at the village Bakala. From this very hour of March 30, 1664 A.D., Baba Tegh Bahadur became the Ninth Nanak or the Ninth Guru of the Sikh religion.

At this hallowed place where Guru Hari Krishan breathed his last, now stands a magnificent shrine, known as Gurdwara Bangla Sahib which is daily visited to pay homage to the memory of that great soul, by thousands of his devotees—Hindus, Sikhs and Muslims and drink deep of the spiritual sweetness that prevails the holy surroundings. An enormous tank brimming with transparant water for the devotees to bathe and circumambulatory foot-path with haradari on all the four sides of the tank have been recently added in white marble at a huge cost to enhance the prestige and splendour of the shrine.

Guru's earthly remains were consigned to Agni on the bank of river Jumna where stands another shrine, gurdwara Bala Sahib as the Guru Sahib was affectionately known as Bala Padshah, a connotation for his very young years.

Guru Tegh Bahadur Baba Bakale His Discovery

You will now further learn the miraculous events of
Baba Tegh Bahadur's life as the Ninth Guru

The last cryptic, cabbalistic or clear utterances of the departed Guru Hari Krishan afforded lucrative opportunism to many imposters of the Sodhi clan to which Guru Hari Krishan and his four predecessor Gurus belonged to establish themselves as gurus at village Bakala. It is said that there were as many as twentytwo of them in the race who entrenched their pseudo spiritual camps or shops at remote village. The most prominent and mischievous was Dhirmal; the eldest son of Baba Gurditta, who was turned out from Kiratpur by his grand-father Guru Har Gobind for his unpleasant behaviour. He claimed prerogative being of direct descent and having in possession a copy of the Holy Scripture. He had a notorious villain named Shiha, in his employ. Shiha for gratification of his own greed ill-counselled and incited Dhirmal to enforce his unethical and unjust claim even by violence and vandalism, if need be. All this time Baba Tegh Bahadur remained calm, unprovoked and undisturbed. He preferred restraint and even refused to indulge in any sort of inapt exercise to exhibit his pre-emption though he possessed full knowledge of the last wish of Guru Hari Krishan through the media of his trusted Sikhs who had come from Delhi after the passing away of the eighth Guru Sanib. Dhirmal with adroit craftiness, being aware of the deep sensitive proclivities of Baba Tegh Bahadur, even tried to persuade him to agree to the acceptance of Dhirmal as the rightful successor. But his mischievous willing and wooing succumbed to nought.

By this time the prominent Sikhs who were entrusted with the spiritual Ragalia by Guru Hari Krishan before

his demise, arrived from Delhi. In camera, they persuaded Baba Tegh Bahadur to accept the succession and he it announced to all. But Baba Tegh Bahadur, through his divine vision, even at the point of displeasure, forbade them to wait. His mysterious discovery and appearance which followed, only he could know.

As pre-writ, it so chanced, after a short lapse of time there arrived in Bakala, a rich trader of the Banjara tribe with a loaded caravan and encamped on the outer skirts of the village. Possibly it was not for any ulterior import the owner of the caravan was one Makhan Shah. He hailed from village Tanda, district Jehlam, now in Pakistan. Lately one of his ships loaded with imperial logistics encountered furious storm on the high seas to the point of sinking. Helpless as he was with no mundane hope of safety, he prayed to Baha Nanak for his unearthly succour. And in his prayer he pledged an offer of five hundred gold mohurs for charitable purpose in the event of the ship's safety with Baha Nanak's divine invisible help. The ship had a miraculous escape. To redeem his pledge Bhai Makhan Shah, to meet Guru Hari Krishan, went to Delhi. Since Guru Hari Krishan had breathed his last, Makhan Shah was guided to reach Bakala. He was rather disappointed to see about two dozen gurus, pretenders or traders in God with false merchandise encamping at the small village, claiming each one of them genuine inheritance of Guru Hari Krishan. In his utter mental anguish he devised a stratagem to test each imposter with presentation of two mohurs. To his great discomfiture no one demanded the balance to ensure him of the rightful divine claimant. In his distress he made searching enquiries if there were any more gurus around. As luck would have it, an inquisitive urchin, guided the true seeker to the isolated place of Baba Tegh Bahadur's corner of seclusion. The humble persevering Makhan Shah at last reached the right place and with submissive and persuasive entreaties scored admittance into the inner chamber or Bhora where Baha Tegh Bahadur was sitting in deep meditation. Makhan

Shah as usual reverently placed two gold mohurs in front of the Guru Sahib. As he moved up to come out in deep thoughtful mood, Baha Tegh Bahadur cast his divine look intoxicated in celestial ecstasy demanding, in low accent, the balance of the pledged money. And Lo! this divine discovery ran an ecstatic shock through the being of the true seeker-Makhau Shah, and he, maddened in speechless joy, scaled up the roof of the Bhora and cried aloud: "Guru Ladho Re; Guru Ladho Re. Guru has been found Guru has been found." With much reluctance, in all humility, Baha Tegh Bahadur came out of his Bhora. The high priest Bhai Gurditta who had fetched the Spiritual Regalia with him from Delhi, placed it before him for his acceptance. With ineffable rejoicing Bhai Makhan Shah likewise offered the pledged five hundred mohurs and a rich robe to the Guru Sahib.

This divine discovery now laid bare the treacherous pretence of the imposters but Dhirmal's perfidious scheming did not end. The crafty and shameless Shihan incited Dhirmal, as preconcerted, to seize the inheritance by violence and they planned an armed sally to make short shrift of the Guru Sahib's divine person. Shihan in complacence of Dhirmal collected a band of ruffians who stormed Guru Tegh Bahadur's residence. Shihan fired point blank at the Guru's holy person. Providentially the bullet missed its mark and slightly scratching Guru Sahib's shoulder, it wizzed off without causing the planned harm. Guru Sahib's followers rose in full defence and the nefarious assailants took to their heels with whatever property they could lay their hands on and carry. When Makhan Shah heard of this most contemptuous and cowardly attempt of Dhirmal, he pillaged the dwellings of the attackers assisted by his men and pulled back Dhirmal and his accomplice Shihan hand-cuffed before the Guru Sahib. He in the amplitude of his spirit of mercy, tolerance and forgiveness, let them go and reap the harvest of the crop of their own ill-seeding. Indeed forgiveness is a great act which is no less holy than an ablution at all the sixty eight Tirthas. Guru

Sahib asked Makhan Shah to return the volume of Adi-Granth which Makhan Shah's men had collected from Dhirmal's house during their punitive attack.

Guru Tegh Bahadur, thereafter left Bakala and reached Kiratpur with his consort and holy mother. While crossing river Beas, Guru Sahib noticed the Holy Book being carried in a planquin in contradiction to his orders of its return to Dhirmal. He was displeased. He had the Holy Book properly covered with protective cloth and deposited it beside the bank of the river and sent words to Dhirmal to reclaim it back. Dhirmal was happy to receive the Holy Volume in his possession again. The Holy Book remained un-impaired barring a small moisture reaching its corners. The sacred Volume remained immersed for thirteen days. The Book is said to be in its original state at Kirtapur. At Kirtapur, in open darhar, Baba Gurditta, the Head Priest, presented Guru Sahib with hereditary Kalgi-Jegga: the hawk, the sword and the army commanders with the troops coming down from the time of his holy Guru-Father, Guru Har Gobind. Gurm Har Rai was bequeathed with 2200 well equipped troops but as advisable they remained peaceful all along. However some of the commanders helped Guru Gobind Singh in his Dharma Yudhas later with the Mughal army and died heroically. After short stay at Kirtapur, Guru Sahib planned to visit Amritsar, the place of his birth, to pay his homage to the Hari Mandir: now Golden Temple. Guru Sahib's sister, Bihi Viro, her husband and her five sons accompanied him and his family in this pilgrimage.

After the skirmishes of Guru Har Gobind with Mughal Commander Mukhlis Khan in 1629 A.D. near Amritsar, Guru Har Gobind to shun further disturbance and impediments to his peaceful spiritual pursuits, left for Kiratpur. The management of Hari Mandir, (Golden Temple) at Amritsar came under the sway of greedy

Meharban (Manohar Das) son of Guru Arjan Dev's hostile brother Pirthia and Meharban's son Harji Meena. When the usurpers heard of the arrival of Guru Tegh Bahadur, the pre-emptive claimant of the seat of his father they locked the doors of the Hari Mandir and ran away lest the possession of the temple fell into Guru's hands. Guru Tegh Bahadur calmly passed a few hours outside the precincts of the temple and returned in the evening to village Walla on the request of Mai Haryan and the ladies of that place. The ladies of Amritsar also expressed deep remorse and repentance for the shameful misbehavior of the priests of the Hari Mandir and other residents towards the Guru Sahib. Guru Sahib blessed the ladies "Maican Rab Rajaeian" — May the ladies be hountiful.

After visiting Goeindwal, disirict Amritsar, the place consecrated with the presence of the Guru Sahib's Guruancestors, the party returned to Kiratpur. With a view that all the Sikh-Manjis or Bishporics — the seats of dissemination of Guru Nanak's mission, in India and abroad to know the change-Guru Sahib decided to send Saropas-honorific scarfs to their head-priests. The crafty Dhirmal was also quick to his mimicry. He also despatched Saropas with his men independently to the same heads of the missions. It so happened that the saropa presentations synchronized when both the parties reached Kabul. Bhai Gonda and Bhai Chola, Guru Tegh Bahadur's envoys were on the horns of dilemma, as to whose Saropas should be accepted. Ultimately it was decided that the scarfs from both the parties should be weighed and the heavier ones be accepted as genuine. Dhirmal who had tried to heighten the fictitious presentable look with embroidery work displays turning them heavy, instead lost the game. His scarfs were refused as ungenune.

At Kiratpur too, Guru Sahib had not the requisite peace at the hands of his envious relatives. He purchased a piece of land near village Makhawal and commenced his habitation after building suitable accomodation, Bhat

Vahis testify this event as: "Guru Tegh Bahadur, the ninth Gurm, son of Guru Har Gohind of Kiratpur founded a new settlement on the mound of Makhowal under the shadow of Naina Devi. Bhai Gurditta, son of Bhai Budhā performed the foundation - laying ceremony and the new settlement was named Chak Nanaki, in Parvestha 21-Monday, Sammat 1722."

This place was later rechristened "Anandpur" — the City of Joy. At this very heavenly abode, on the day of Baisakhi, March 30, 1669, A.D. after 24 years of Guru Tegh Bahadur's gruesome assassination at Delhi under the fiat of Aurangzeb, Guru Sahib's son Guru Gohind Singh raised his Khalsa, the army of the Saint-Soldiers.

**Aurangzeb :— His relation with his subjects
and political imbalance.**

Since the future life of Guru Tegh Bahadur was inextricably intertwined with the political set up of suzerainty of intolerant Aurangzeb, it is but meet that the readers may know the type of man who inherited Mughal Empire during Guru Tagh Bahadur's life time.

Aurangzeb—Ahul Muzaffar Mohiud-din Aurangzeb—Embellisher of the Throne ; World Conquerer—was born at Dohad on November 3, 1618 A.D. He was the fifth surviving child of the fourteen sisters and brothers. Seven died earlier. Dara Shikoh, Shujah and Murad were other three brothers. In utter greed to sit on the Peacock Throne of Delh', Aurangzeb employed all means, ethical or murderous within his might. He imprisoned his old father Emperor Shahjehan in Red Fort Delhi and the latter in his own words express this event thus :- why should I complain of the unkindness of the fortune seeing that not a leaf is shed by a tree without the Will of Allah. Only yesterday I was master of 9, 00,000 troops and today I am in need of a pitcher of water. Praise be to the Hindus who offer water to their dead while my devout Muslim son refuses water to the living."

Aurangzeb had cut the water channel that ran from river Jamna into the Fort. It is said that he even managed to administer poison to precipitate the end of his father's life. This unfilial treatment shall ever remain a black speck on the pages of history for an unworthy act of a son who professed to be devout Muslim and a daily reciter of the Holy Quran. And this ill-treatment towards one whose seed he was and the one who preserved for him the anciant Soen Chiryra-Golden Sparrow- i .e., Hindustan, "the glory of one of whose capitals", in the words of an Arabic ambassador Razzak,' was as such as that the eye hath not seen, nor hath the ear heard of, any place to equal it on the snrface of the earth". Thakhat-e-Tauus- the Peacock Throne which Shahajehan got made alone cost him seven crores and forty lacs. This fell in the hands af Nadir Shah when he sacked Delhi in 1739 A.D.

Akbar's wealth that came down to him with subse-
quent multiplication in Jahangir's words:-1 " To furnish
some estimate of the prodigious amount to which his
father's (Akbar) treasures had accumulated, I should
state that having one day giving orders to Kildge Khaimi
to bring him an account of the gold alone in the Imper-
ial deposition that officer took mcasures as far as possible
to ascertain that was to be found in the treasury at Agra.
He obtained from different traders in the city four hundred
pairs of scales whch for a period of five months he kept
at work, both day and night, in weighing the coins and
precious metals. At the end of that period my father sent
to enquire how many mauns of gold had been brought to
account. The reply was although for the whole of the five
months a thousand men, with four hundred pairs of scales,
had been night and day unceasingly employed in weighing
the contents of only one of the treasuries, they had not

1. Memoirs of the Emperor Jahangir-written by himself-
translated from a Persian manuscript by Major David'
Price, Published 1904 A.D.

yet completed the part of their work. The fabulous past-time was ordered to be stopped.

Aurangzeb did away with Dara Shikoh just claimant of the Peacock Throne. His headless body was paraded, with his fourteen year old son, on a dirt and dust laden elephant through the streets of Delhi on August 29, 1658 A.D. to instill terror in the hearts of the citizens before being interred on the next day in a vault of Humayun's tomb. Dara was a most learned prince of the house of Timur. He was a great Sanskrit scholar in addition to Persian and Arabic. He held a big conference of Sanyasis and Pundits, well learned in Vedic and Upanishadic lore on the bank of the Jumna, near the site of the present Red Fort. He completed the translation of 52 Upanishads, the first one of its genre in Persian, within a short period of six months.

Dara's life was saved while a child from a fatal disease with the timely help of Guru Hari Rai on the personal appeal of Emperor Jehangir. The royal physicians wanted a giant Herara-chebulic myrobalan and a big clove to be mixed with the suggested medicine. The ingredients were available only in the Guru Sahib's charitable Dawa-khana. Guru Sahib added a genuine pearl with the afore-said components and gave them free with no malice to preserve the life of the prince.

Similar brutalities were his exercise towards his other two brothers : Shujah, governor of Bengal and Murad Bakash, governor of Gujrat.

His head-hunting hunger did not contain with male members of the family only. It encompassed even his well loved daughter Zaihun-Nisa—Beauty of Womanhood—who died a languished soul, in Salimgarh Fort in 1702 A.D. for she loved her brother Akhar who was supposed to have moorings with infidels.

Aurangzehl had even disgraced his elder soo Muazam afterwards Bahadur Shah, and turned his wife naked out of doors. 1.

Why cuss and indict Aurangzehl alone. It was hereditary credal trait of the decendants of the Islamic rulers or despots handed down from the days of the Calipate Sovereignty. Emperor Jehangir himself with his own pen in his Memoirs mentioned earlier, page 115 saotifies homicidal practices saying:- "Nay have not, in this respect, in Islam, a distinguished example laid, in the domestic policy of the monarchs of the House of Othman, who for the stability of their royal authority, of all their sons preserved but one, considering expedient to destroy all the rest, if to prevent the disorder that might otherwise interrupt the peace of the world, I should think it necessary to extinguish the mischief though you it should shew itself in the bosom of my own family". This brutal deduction of his royal justice Jehangir produced to make a short shrift of his own son, Khusru, when the latter was said to have rebelled against him and enjoyed benediction of Guru Arjan who also later became victim of Jehangir's cruelty.

It was equally true of the barbarism of Jengez Khan whose blood had coursed through Bahar into the veins of Aurangzeb. Bahar's mother was daughter of Jengez Khan's son Chaugatai Khan's decendant Mahmud's sister. The epithet-"Chaugattas" for Mughal emperors was the result of this descent. Jengez Khan forced authoritative pronouncement from the relevant Scriptural sanetioos that he had a Divine Right to rule in the name of God and to rule over the entire world. For him thus an exercise in cruelty was a virtue. His demand for absolute obedience of his subject people was irrevocable. Their disregard, dissension or negation were equated by him as a sin against him and his heaven. It is said, after his sacking Bokhara, he made a speech, "I am telling you", addressing the terrified people, to assert his Divine Right," be afraid of me, for I am the

1. Guru Tegh Bahadur-Sir Daljit Singh.

punishment sent by God on you. If you had not committed any great sin, the Almighty God would have not punished you by sending me this day."

The outrageous penal Code of Punishment known as Yasa i. e., to kill a person without spilling his blood on the breast of the Mother Earth, under which Guru Arjan had suffered his martyrdom was Jenghez Khan's legacy to the Mughal autocrats.

Cruelty was ingrained in the blood of Islamic despots who had ridden Hindu India rough-shod. It is said of Nadir, much later, that one late night when he kept himself engrossed in drink and dance, ordered to hurn all the villages to make light for the convenience of his beloved lady-dancer who complained of darkness on her way back home late in the dark night. And his fiat was patent enough to explode in action forthwith.

According to the authors of Freedom at Midnight Mosque at Mehrauli, Quwatul Islam, "was built from the ruins of twenty seven Hindu and Jain temples. Muthra, the most sacred place for the Hindus linked with the birth and life of Lord Krishna, was defiled and renamed as Islamahad. The most famous Kesho Das temple of this place and the Gopinath temple, Benaras were razed to the ground after Auranzeh's firman to his provincial governors, dated November 2, 1665 A.D. "to destroy all Hindu temples to stop idolatory."

One hundred and twenty three Hindu temples were razed to ground in Udaipur (Rajasthan) alone. You will also notice from Jehangir's own Memoirs, referred to earlier, that even temples raised at enormous cost by his own most trusted General Raja Man Singh could not escape his fury of fanaticism. He says, "I am here led to relate that at the city of Banaras, a temple had been erected by Raja Man Singh, which cost him the sum of nearly thirty six lakhs of fine mathkaly ashrafics. The principal idol of this temple

bad on its head a tiara or cap enriched with jewels to the amount of three lakhs of asharafies. He had placed in this temple, more over as the associates and the ministering servants of the principal idol, four other images of solid gold, each crowned with tiara, in the like manner-enriched with precious stones. It was the belief of these Jehannemies that a dead Hindu, provided when alive, he had been a worshipper, when laid before this idol would be restored to life. As I could not possibly give credit to such a practice, I employed a confidential person to ascertain the truth : and as I justly supposed the whole was detected to be an impudent imposture. Of this discovery I availed myself and made it my plea for throwing down the temple which was the scene of this imposture and on the spot, with the very same material, I erected the great mosque; the very name of Islam proscribed at Banaras and with God's blessing, it is my design, if I live, to fill it full with true believers." And his wiseful writings were translated in action by his grandson Aurangzeb when he rechristened Banaras as Mohammedbad. And Man Siogb's sister was Queen Empress of India.

The story of destruction of human life and property and religious places was colossal. The above is a test of a grain from the sack. It merits a very pageful book.

The entire whole of the Islamic despotism was out to abrade off Hinduism from the surface of Pooeya Bboom-Bharat-Hioudustan, since the very first invasion by Mobammed Bin Qasim in the eighth century to last rummages of Nadir Shah and Ahmed Shah Abdali in the middle of the eighteenth century : nearly a thousand years. Mobammed Bin Qasim, a jotrepid lad of eighteen years of age, the first Muslim defiler of India's sanctity, invaded Sind in 712 A. D. only with eighteen bersemen, ran sacked principality of Dehal and abducted many womeo captives including two daughters of the royal house-hold.

Yet India, a non Islamic majority was comparatively better treated during Emperor Akbars reign with his supposed to be a Hindu incarnation from a sanayasi who hreathed his last with unfulfilled desires. According to the Hindu doctrine of metempsychosis a man with high spiritual imperfect gain, may rehorn as a king to satiate his balance desires. This is evidenced by Akhar's Hindu proclivities such as applying tilak to his forehead : wearing a rosary ; non-killing of cow : a tahoo for the Hindus and scant use of meat eating. Jehangir testifies to this in his Memoirs, rferred to earlier 'that Akhar did not keep fast in the month of Ramdan but at the conclusion of festival he would without fail go to the Eidgh and observe prayers with solemnity. For three months in the year he never tasted animal food and within month in which he was born he strictly forhade depriving any animal of life.

According to Shelat, J.M.'s 'Akhar', Akhar to his disciples while initiating them to Din-e-Ilahi, enjoined on them not to touch or eat meat during the month of his hirth, "It is not right", he observed "that a man should make his stomach the grave of animals." He further adds that Akbar had not much faith in the custom of circumcision. He therefore, forbade, circumcision in case of hoys helow the age of twelve. Even circumcision for hoys above twelve years, was permissible provided the wishes had been ascertained." Akhar had deep faith of equality of all religions and nurtured postitive conviction that truth was to be found in all religions.

It is also interesting to note that Akbar always drank Gangajal-holy water of the Ganga. Even in the royal kitchen rain water from the Chenah or Jumna rivers mixed with Gangajal was used. When around 1596 A.D. he was the most of time in Punjah trustworthy persons were stationed at Hardwar who sent Gangajal in sealed jars. Akhar died at the age of seventy five years, eleven months and nine days and his hody was carried on shoulders to Secundera.

He repealed Jazia tax in March, 1564 A.D. despite considerable disapproval by the Muslim courtiers and officials. He also forbade collection of the Pilgrim Tax from Hindus at Muthra when he saw the tax being collected there. Jazia, though, was not a very heavy tax yet it was irksome not so much for its burden than as the stamp of inferiority with which it branded the non-Muslim subjects reminding them perpetually of their subjugation under alien hegemony. The pilgrim Tax was a device or strategy invented as a compromise to tolerate public pursuit of non-Muslims to perform their ancient religious and sacred rightful rites. It is believed non-Muslims excluded Christianity, but included even Sudras. Non-Muslim were, overtly or covertly, discouraged to make any ostentacious display of their religious practices.

The non-Muslims were termed as Zimmies, a derogatory entitlement which meant that they were under the royal grant of permission to reside in the Muslim State by payment of Jazia along with the—Khiraj Land Revenue—which was the first charge of protection of the Hindu subjects by a Muslim suzerain. It was an uncovered exercise to spread demoralisation and permanent fear. "And fear is a malady that darkens one's life, destroys his nobility and manhood. The central features of religion are ABHAYA and AHIMSA, freedom from fear and freedom from violence and hatred. When such a freedom is brutalized the result is a natural embitterment from the oppressed or the victims thereof. Negative approach never results in positive yield. Sheikh Saadi has very well warned the violent:-

Na brenad hay chun gaurbah aajaz shawad

Bar awara be chungal chashmay plang.

Seeth thee not even a cat when oppressed

Canst gouge out eyes of a lion with its paws.

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Na be'nad kay chuon ghurbah aajaz shawad

Bar awurd be chungal chashmay plang.

Seeth thee not even a cat when oppressed

Canst gouge out eyes of a lion with its paws.

Infernal homicidal passion ruled supreme with medieval despots and the house of Timur had deftly appren-tised in this fiendish trade to regale in precipitous exclusive right to hold the thrones. Shelat J. M. in his 'Akbar' relates that as early as 1591 A. D. when Akbar had an attack of cholic, Badauni testifies that there was a rumour in the court circle, that his eldest son had given him poison. "Baba Sheikh Ji" the Emperor is said to have exclaimed at the time, "since all the Sultanate devolves on thee why hast thou made this attack on me?" Jehangir was addressed by his royal parent as "Baba Sheikh Ji" because he was sup-posed to have been born out of the blessing of a Sufi saint named Sheikh Salim who resided in an hujra at the shrine of Khawaja Moinuddin Chishti of Ajmer for whom Akbar and subsequently Jahangir also had most reverential and surrenderful regards.

Jehangir later conferred upon Sheikh Ally, the grandson of Sheikh Salim of Ajmer, the title of Khaun. (Memories)

Jehangir also had Abul Fazal, a most trusted cour-tier, a jewel of his father's court assassinated through the agency of Raja Bir Singh, a Bundella chief. Jehangir con-sidered Abul Fazal the media of ill-will of his royal father against him. And he says,* that Abul Fazal was a man of profligate principles. Abul Fazal considered Qur'an which recorded sacred inscriptions nothing more than fabrications by the over-blessed Mohammed. Actually by these reasons it was that I employed the man who killed Abul Fazal and brought his head to me and for this it was that I carried my father'a deep displeasure." (Memories)

Although Qur'an is most disconsolate and intensively aggressive against idols, idolatory or idle worship :-

“Fight against those (Idolators) until idolatry is no more and Allah’s religion reigns supreme.”

(Surah-The Cow)

“Prophet make war on the unbelievers and hypocrites and deal vigorously with them.”

(Surah The Republic)

The learned readers can very well imagine dispensation of fury by the same Allah who is Al-Rehman, Al-Rahim, Most Gracious and Most Merciful-to start with.

Yet it severely condemns aggression and says :

“Fight in the name of Allah against those who fight against you but begin not hostilities. Lo! Allah loveth not aggressors.”

(Surah II-v. 190)

And for the due reverence of other faiths and its progenitors the Qur’an says :-

“Revile not those unto whom they pray beside Allah : lest they wrongfully revile Allah through ignorance.”

(Surah-VI-v. 108).

And to corroborate this message of Allah, it adds :

“Unto every people did we send a messenger to teach them to worship God”.

And for wrong and mischievous misinterpretation of the Holy Text, the Holy Book forbids concealing the truth as :-

“Confound not truth with falsehood, nor knowing conceal the truth.”

(Surah-II-v. 42)

To vitiate the likely right channalising of the Mughal history of their Indian Empire, for some unfortunate reasons, after Akbar, his successor developed megaloto-

maniac perversion for racial and religious intolerance. There was an abominable mishandling of his sacred treasures: life, property and religious beliefs of his subjects. His own son Jehangir snow-balled ill-conceived arrogance, as earlier pointed out partially.

Aurangzeb inherited a large abusive dose of his grandfather's blood. Burnt with the passion of immoral and diabolical zeal of spreading Islam from his very boyhood, he asserted, "Having been born in the dynasty of kings (right from Timur) it was our duty to serve humanity and spread Islam by making mankind bear witness to the true faith." To him mankind connoted only the faithful ones—the followers of Islam. All the rest forfeited the right of existence, much less to breathe any lesser fundamental rights of living. He enjoyed when he hurt, he discovered, there was glory in evil; that God was unnecessary when man could exercise His power of destruction and deputise for Him. He was fully aware of Qur'anic injunction:- **"So coin not similitude for Allah For it was a great sin; as Renders a man, Rightful owner of hell fire. They abide therein"** He was oblivious of the reality or being power drugged, he would not care to realize that when one failed to overcome the discord between power and spirit one would be destroyed by the forces which one had the ken to create but not the wisdom to contain. Soon after he was gathered to gods, three centuries old Mughal Empire, one of the biggest in the then world, began to cramp and crumble at the very hands of the descendants of his victims.

The spirit of justice decries exploitation of man by man. When unholy urge to exercise power and domination grips an individual or a nation love and sense of equality take wings. One's own lust of greed and domination extirpates one's own existence, root and branch, in no distant time. Providence has its own way of lessoning those who persist wilfully ignoring great truths: dignity of man,

the sense of human equality, social justice, and to rever the right of all people to freedom. To live with liberty, and to live with freedom in pursuit of happiness, temporal and spiritual, are the primal or the instinctive urges of all human beings, leave apart the insensate objects. It is the drive of religion to break the boundaries that have been built between man and man. Any constriction or cramping of human urges beyond a certain degree of measure of time with no redeeming factor in sight, has never been the course of human history. History abounds with numerous instances when suppression of liberty or freedom of any people, in any time, in any clime or in any place on the face of this earth, overran natural limitations, it ever became intolerable to the Maker of Mankind.

**Khalaq Khaliq key jaan key
Khalaq doukhavey nahn,
Khalaq duokhay, Nanadlalji
Khaliq kopay tahn.**

Knowing mankind possessed of God

It should not be grieved :

When mankind is injured, O Nandlalji,

Its Maker is angered and distressed.

(Guru Gobind Singh to Bhai Nandlal)

“And His mill grinds slowly: but grinds very small,”
so the wise have said.

Transcendence and Immanence of the Supreme Being—The Absolute—Wabeguru—and the freedom of conscience of all human beings, are the foundation blocks on which the edifice of all the major faiths of the world has been raised. All religions express the eternal voice of hope calling upon man to renounce hatred and greed apart his or her abnormal sensual gratification. But all power ineberiated totalitarian states or rulers from

their motive of sheer ego-centrecity and bigotry come to cherish suicidal ambitions to eclipse or singe all ideological; leave apart political oppositions and hostilities, or even lawful disloyalties to squeeze their grip on the seemingly unwilling subjects. And the Mughal rulers nurturing a perpetual sense of their alienation of land and faith, earned great name and share in such abusive qualities.

The inhuman and barbaric treatment by nascent Islamic hordes which gathered tremendous ferocity within a very short period of ten years during the life time of Hazrat Mohammed and in a similar age of the Caliphate rule, in fact had no respite to socialise and civilize them as inscesant and successive victories over practically the entire Arabia, Iran and other West - Asian lands blinded their sense of humanity. Iranian Fire-Worshipper or Ghabars, were heathens for them. Iran's ancient Aryan, culture, their religion and their scriptures and hagiological literary treasures were decimated. Ten years after the death of Prophet Mohammed, Othman, the second Calif sent his general Noman to lead an expedition against Iran. Yazidigard, the last Zorasthrian emperor lost the battle of Nahawand in 642 A.D. and Iran fell prey to the hordes of Arabia. There was an exodus of Iranis from their motherland for India. The present Parsees who mainly settled on the West Coast of India and since then to exhibit their ancient link with Arayan culture and sub-mission to the native rulers they imbibed much of the Hindu rites and customs. The Islamic Sufism is the off shoot of that holocaust. All the great intellectuals of Iran accepted Islam like our great Brahmin scholars and religions expounders for fear of death.

Maulana Jallaluddin Rumi, the world famed Sufi saint and poet and his immortal voluminous Masanvis which have the distinction to enjoy an equation with the Holy Qur'an in Pehlavi (Persian) were the later out-come of this upheaval and the lukewarmness of the Iranian proselyets for the forced Arabic script and Scripture.

Hazrat Mohammed's recent predecessors were all largely animistic in nature. Animal sacrifices were common, Pilgrimages to various places were frequent, Mecca remains a place of pilgrimage to this day under imperative Quranic shirait. They permitted worship of gods and spirits who were believed to be inhabiting stones, rocks, trees or walls. These stones served as Altars and the blood of the victims was smeared or poured on them. The devotees licked the blood and dipped their hands in it. Islam revolted against these unclean practices. The gods were honoured by a kiss which has continued in Islam till this day. The muslims kiss Black Stone—their Kaaba—which perforce of habit or public satisfaction, lives up to this day and is now the sanctum sanctorum of Islam. It is kissed and stroked with the underlaying idea that the worshipper imbibed its holiness by contagion. Prophet himself kissed it. Alfred Guillaume tells in his "Islam" that there is a tradition that the Calif Omar once said to the Black Stone which is kissed by pilgrims, "Had I not seen the Prophet kiss you, I would not kiss you myself".

The aim of deliueating on some of the innate traits, character and animistic culture of Islam, is that the natures do not change, much less when repetitions keep them alive; on the other hand they harden and the Hindus suffered the most.

Aurangzeb was reputed to be a devout Muslim, punctilious in the discharge of his duties as a Morarch. He had scant personal needs and did remain content with the prescribed number of wives in conformity with the Islamic Law. He rarely put on the royal jewellery on him. He is said to have kept a sum of Rs. 305-00 seperately for charity which he earned from writing Qur'an and making berets with his own hands. He also kept aside forty rupees for his coffin for use after his death, He forbade all ostantatious exhibition and erection of any masolium on his grave. And he lies buried in a lone grave at Khuldabad uncharitably attended by Mujavars who even beg for their life existence.

**De phool hhi unkay mazar paye nahin Fslaque
Ley kar zamien jinhon ney hazaaron banaye hagh.**

Falaque, the tombs of those who
Seized lands and grown gardens ;
Lack a couple of flowers
When the are dead.

Although Aurangzeb can not on any account, whatsoever 'eschew himself from the just calumination for his ill-doings which keep multiplying with historical researches, of his contemporaneous historians, much of his astrayal from his ethical ways is attributable to the ill-counselling and injurious misinterpretation of the Holy Qur'an by his interested courtiers Shah Abdul Rahim Dehlvi and Sheikh Ahmed Sirhindi's followers. To his pseudo admirers, Aurangzeb was Zinda-Pir- Fir Manifest and Zille-Ilahi: Shadow of God. Thus in abject religious intolerance, he took for granted that he and his co-religionists were the chosen people of their Allah-The Children of Light-and the rest huge crowd wallowed in darkness. He arrogated to himself the right to assert that God was the exclusive possession of Islam and none else had the privilege to worship Him in one's individual mode of adoration. He nurtured an obsession that his God bestowed on him such a vast empire of heathens and idutators purely to preach his Prophets's creed by whatsoever line of action—persuasion, pressurization or persecution. Venomously injected with extreme orthodoxism, he preferred to drown any voice of truth that would reach his ears. The Naqashbandiya ilk of Sheik Ahmed Sirhindi had soon to swallow a bitter pill at the hands of the Sikh General, Banda Singh Bahadur, in the year 1709 A.D., when the prestigious and supposed to be a steely shield of the Delhi throne: governorship of Sirhind was razed to dust. It, in fact, became the nucleus of the future Sikh Empire of the Punjab from the last decade of the 18th, century.

Sheikh Ahmed Sirhindi (1565-1624 A.D.), also known as Mujaddid-i-Alf-i-Saani (Renovator of the Second Millennium) was leader of the Naqshbandiya Order of the Sufis. This movement came in existence in the 17th century. The chief aim was to re-establish the supremacy of the religious Law, and for this purpose he revived and propagated the Order. The principles and practices of the Order were based in their entirety on the Sunni Law and avoided all innovations. In fact, he gave preference to theology over mysticism, and unfortunately accentuated the narrowness and bigotry which the spread of Sufi ways and teachings had combated and overcome. (1)

Whenever and Where-ever theological intolerance gained admittance, the sovereign is no longer in the possession of his sovereignty. The priests are thence forward the real rulers. It is the rude reality of life. Between the two mill stones of drugged despotism and intolerance, Aurangzeb was determined to crush to smotherness all non-Muslims. He was not killer of the non-Muslims but was also the killer of the histories. His mental aberration was evident as shown by Sayyid Ghulam Hussain in his well known book *Sairul-Mutakharrien* (Vol I-page 140) "that Sultan Sikandar (Aurangzeb) was most bigotted of the Sultans who burnt the books of the Hindus whenever and where ever he got them".

He brutally brought death of Sarmad—Mullah Shah Mohammed Badakh Shani—a great Sufi saint for his alleged heresys. It was a ghoulisn scene of execution and a traumatic shock for the citizens. What to say of the Hindus, even Shias were heretics to him being a staunch Sunni. He hated Sufis equally. He was fanatical, insensible and cruel in the extreme. He disallowed even small pittances of the poets which they were enjoying to eke out their poorly

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existence. He banned music dubbing it a sensual inducement from his empire. He was deaf to all reasons on this account. It is said that a large crowd of the Hindus who thronged on his way to Nimaz, to protest for the removal of Jazia was made to trample under the feet of the elephants and horses. On another occasion when a crowd of Musicians, including royal kalakars demonstrated in procession carrying an effigy or tabut of Muse, Goddess of Music, in protest of Aurangzeb's banishment of Music policy, to sink it in the Jumma, he happened to hear the noise of their bewailment from a window in the Red Fort. On enquiry he said, "Tell the processionists to sink it deep so that it may not rearise." About 1690 A.D. he issued an edict prohibiting the Hindus from being carried in palanquins and riding Arab horses'. Due to his extreme treatment and murders of his brothers, he was much hated even by the Sheriff of the Holy City of Mecca, who refused to accept his offerings for the shrine. The Shah of Iran who was shia, was greatly perturbed for his crowning himself as Alimgir:—The World Victor and threatened to march upon Delhi. The Shah even ordered the beard of Alamgir's envoy at his court to be burnt by a page. Later Aurangzeb bought over with gold all the custodians and priests of the Holy City of Mecca and made peace with them.

The foregoing account of Aurangzeb's royal sojourn on the sacred soil of PUNEYA BHUMI Bharat-Hindustan is enough to convince the readers why it had become imperative and inescapable for some great man amongst the Hindu subjects to lay his precious life to redeem the lost dignity of the motherland. Before we read more about the remaining life of that great leader of mankind who offered his precious life to change the course of history after his settlement at Anand-pur—the City of Bliss—readers may better listen to the lament of the tyrant Aurangzeb in the last phase of his life. Once his tyrannical ways had let loose repression, proselytisation of Hindus, high or low, and even arrogating his trusted army generals he had forfeited his rest and peace. He was

practically in war camps for long periods. His death in Deccan in the year 1707 A.D. occurred when he had marched against a rebellion there. In utter disparagement, hopelessness, pain and repentance, this bigotted tyrant met his doom crying in the lap of his beloved queen, Begum Aurangahadi. Alas ! Alas ! I have raised to the ground what I had been raising for the last forty years. I fear my salvation. I fear my punishment. I believe in God's bounty and mercy but I am afraid because of what I have done." It is noteworthy how his devoted services to mankind rendered in his purblind youthful exuberance outlived its cherished end and before his quittance from this Holy land of Hindustan.

Equally he wrote to his sons from his death bed, "I know not who I am, where I shall go and what will happen to this sinner full of sins. My years have gone by profitless. God had been in my heart but my darkened eyes recognised not His light. There is no hope for me in the future. When I have lost hope in myself, how can I hope in others. I have greatly sinned and know not what atonement awaits me in the hereafter" (Vincint Smith-History of India.) According to Ishwari Pershad, Aurangzeb was deprived of that tender care which reduces half the misery of a patient, when he is surrounded by his kith and kin. The Emperor felt lonely and bitter but he must pay the penalty of his exalted office." With a horrid picture of his own misdeeds in doing away with his father and brothers, Aurangzeb did not trust his own sons and daughters to be near him and with tears in his eyes he himself had sent his beloved son Kam Bakash for safety of the latter,

Would that this realisation of moral convalescence for his ill-doings had dawned on him earlier before his mortal pitcher had brimmed to its full. Bestial propensities, to overthrow the world round him in the same manner he overthrew his inner world, robbed him of his

entire capital of goodness he could lay by from the teachings of the Holy Quran and which could stand by him on the day of Reckoning — YOMUL HISAB-ROZ-E-QUIAMAT. His last wish, "Give all you want out of the treasury to the poor," was probably too late. But his writing "to carry this creature of dust quickly to the first burial place and consign to the earth without any useless coffin," was translated literally and as earlier² narrated he is lying buried alone, unprotected to all vagaries of weather in Khuldahad beside the road

And the winds may carry some day dust of the feet of some passerby Man of God — Chaakraan paa khaak—to wash the sins of the indweller of the lone grave which he treasured for eighty nine years. Aurangzeb died on Friday March 4, 1707 A.D.

And Guru Gobind Singh wrote to him in his Zafar Namah, — Epistle of Victory—

**Na zebad tura nam-i-Aurangzeb
Ke Aurangzeban na aayed faraib**

Thou deserveth not the name of Embellisher of Throne ! — For the Embellishers of Thrones cherish no deceptions.

Aurangzeb's nightmare that, "Infidels Marhattas Jats, Rajputs and Sikhs had audaciously risen in arms against us," was an actuality. Dr. Har Dayal in his "Hints for Self Culture," page 76 says, "The tyranny of the Mughal emperors provoked national resistance to foreign rule, and the Sikh and the Marhattha movements re-established national independance over a large part of the country. The Sikh movement combined religious and social reform with revolutionary politics and resembled Puritanism in this respect". He further (page 197) writes "that the Sikh

movement aimed at a complete social and political reorganisation of society after the overthrow of the Mughal tyranny. It produced leaders who were distinguished both in ethics and politics. It is also aglow with the passion of sacrifice and martyrdom. You will learn from Nanak, Arjuna, Tegh Bahadur, Govind Singh, Banda and others," He adds on page 272, "Guru Gobind Singh, of India, willingly sacrificed his four sons in the War of Independence that he waged against the Mughals: He did not try to shield them from danger and death."

After laying the foundation of the new settlement of Anandpur on June 19, 1665 A.D. and as the construction and expansion of the village was satisfactorily progressing, Guru Tegh Bahadur planned to go round the Eastern part of India; visit various Hindu tirathas of ancient renown, as well as, meet thousands of the Sikhs who had had the fortune of Guru Nanak's benediction when the latter had visited Dacca during the year 1504 A.D. Here Bhai Mardana the rebeck-player minstrel of Guru Nanak had fallen victim to the enchantment of the women sorceresses and was later recovered by Guru Sahib with his divine power,

On the way Guru Tegh Bahadur stayed at Dhillwan where the residents received him with great reverence. Guru Sahib liked the place and stayed there for a pretty long time. The tradition goes that he made arrangements for the supply of cows to the people to enable them to meet the shortage of milk for their domestic needs. During his stay at the village Talwandi he prophesised that the place would be a great religious centre some day. This prophesy materialised when Guru Gobind Singh stayed there for nine months and rewrote the Adi-Granth.

Guru Gobind Singh renamed the place as Guru-ki-Kashi, the seat of learning like Varnasi.

Guru Tegh Bahadur was accompanied on his journey with his wife, mother and a band of trusted gursikhs.

Gradually visiting Kurukshetra, Delhi, Muthra and Agra they reached Prayag. Here the party stayed for a month. They reached Patoa, the ancient Patliputra, through Baoaras and Bodh Gaya. Guru Gobind Singh mentions of the journey and the visit to various holy places of his parents in his autobiography Bachitra Natak—Wondrous Drama as “My parents journeyed towards the East (Eastern India). They visited diverse types of tirthas—places of pilgrimage. They stayed at Tribani, Prayag-Allahabad-for some time, (it is said to be six months over the rainy season.) It was here that my mother conceived and I was born at Patoa.”

Guru Tegh Bahadur was an embodiment of charity and compassion. As public life needs spiritualisation by selflessness with blend of goodness and greatness and as there are no barriers in the realm of spirit of caste and creed, he carried a message of service and peace and distributed it in full measure to the high and low alike. All along their journey a large number of people were benefitted with the Guru Sahib's spiritual discourses and langar - free kitchen—distribution of which was in abundance, regardless of any caste, colour or class. He was deeply conscious of the poor oppressed people around and their social and economical needs. Where ever he went, he distributed free pecuniary assistance to them. He got wells and tanks dug for the storage of rain water for the personal and irrigational needs of the poor peasantry to ameliorate their famished existence.

Guru Sahib stayed at Patana for the duration of the intervening rainy season. Leaving his wife and old mother under the care of his brother-in-law, Bhai kirpal and other devoted Sikhs he marched towards Dacca to bless the sikh-sangats of that part of the remote country. He visited almost all places in the present Bangla Desh which Guru Nanak, the founder of the Sikh religion, had visited in the earlier years of the sixteenth century. It is here in Patna, in his absence, that Guru Gobind Singh, his only illustrious son—Defender of the Faith—Lion Dispeller of Darkness: was born on December 22, 1666 A.D. (Posh Sudi 7, Sammat 1723

Bikrimi) The happy news of the hirth of the divine child whose undiluted devotion and peerless sacrifices; personal and the members of his entire family; for the cause of Hindu Dharma and the Motherland constitute a big and voluminous chapter in Indian history, was received by the Guru Sahib at Dacca with much rejoicing and thanks-giving.

Patna, King Ajatasatru's heloved city-Kusumpura or Kasumkaya and Polihothra to the Greeks later, is now Patna Sahih for the Sikhs, consecrated with the hirth of Guru Gobind Singh. While at Dacca Guru Sahib met Bhai Bulaki Das, the devoted old Masand, head of the Sikh mission in Bengal. His old mother requested to have a portrait of the Guru Sahib to be with her as a permanent identity of the divine personage. Guru Sahib reluctantly agreed to it and with the good offices of Nawab Shaista Khan, the court painter was commissioned to do up the job. It is said that while all the other parts of the body were portrayed well, the portraitist could not clearly paint the face of the Guru Sahib due to divine effulgence confusing the vision of the artist. The portrait in its aged condition was brought to India by Captain Bhag Singh, M.B.E., head of the Sikh Mission for protection of the Sikh Gurdwaras in East Pakistan, after its dismemberment during war in 1971 A.D. It could not be released further as the painting was worn out, and disfigured and was in the likeness of Muslim design.

Mysterious are the ways of Providence. After completing his visit of Bengal, present Bangla Desh, Guru Sahib crossed over to Kamrup, the present Assam province. He was there somewhere in the begining period of the year 1669 A.D.

Kamrup - Land of Cupidal Beauty - came under Ahom sway in 13th century when they invaded her from Burma side.

During this period in Decemher 1667 A.D., Emperor Aurangzeb had the unfortunate intelligence that the Ahom

(Assam) king Chakar Dhawaj Singh (1663-1666 A.D.) had dismembered Gohati from the Mughal Empire. He ordered Raja Ram Singh, the brave son of Mirza Raja Jai Singh of Amber (present Jaipur-Rajasthan) to proceed with the Imperial army to recover the loss and re-establish the royal prestige. This un-nerved Raja Ram Singh as he was very well aware of the great impending danger for him in that part of the country with most unslubrious climatic conditions and rude geographical topography. He was also cognizant of the various notorious means of witchcraft of the women of the area. He also knew how miserably Mir Jumla, the commander of the Imperial forces that marched under him on the previous occasion in the year 1663 A.D. had failed against the Ahoms and his eventual death. It also lurched in him that he was being made a target of the Emperor's vengeance for his alleged conspiracy for the safety and escape of Shivaji from the Imperial captivity. He was also fully conscious that whereas the expedition to Assam was a positive death, his refusal would tantamount to disobedience of the Imperial command and was equally fatal. He was in great discomfiture and was restive. His wife noticed his disconsolate state of mind. She enervating him narrated how her parents had great regard and worshipful reverence for Guru Nanak and actually were his Sikhs. Guru Tegh Bahadur was the present owner of that worshipful seat. He should approach him for guidance and support. She assured him that his request would be fruitful. She also added to convince him how Guru Tegh Bahadur's holy father Guru Har Gobind assisted the liberation of fifty two Rajput princes from the incarceration of Jehangir from the Gwalior Fort. That event had enhanced greatly the devotion of the Rajput ruling houses for the House of the Sikh Gurus. She regretted how he and his predecessors turned oblivious of the kindness of the Sikh Gurus. This wiped out the defeatism of the prince. On enquiries he found that Guru Tegh Bahadur was already on his holy mission in Bengal and

Assam area. He marched confidently with the army towards Kamrup. With a view to have his defence against witchcraft in Kamrup, he took with him five Muslim Pirs, namely Shah Akbar, Shah Bagmar, Shah Saran, Shah Sufi and Shah Kamal, known for their efficiency in magical power and black art-

Raja Ram Singh on reaching Dacca met Nawab Shaista Khan, Governor of Bengal. With his assistance he approached Guru Tegh Bahadur there. He explained the predicament of his mission and impending danger which he thought was imminent. He implored for Guru Sahib's assistance. Raja Ram Singh received initiation in Sikhism and an assurance of needed spiritual support from the Guru Sahib. Guru Sahib also thought it to be an excellent opportunity for the propagation and extension of Guru Nanak's mission in that area.

Guru Tegh Bahadur along with his devoted followers accompanied Raja Ram Singh for Assam along the banks of the Brahma-putra. They reached Kamrup some time in the month of February, 1669 A.D. Guru Sahib stayed at Dhubri, the place which was hallowed with the feet of Guru Nanak when he visited Assam as earlier indicated. It is said in this journey Raja Ram Rai, father of Raja Ratan Rai, had also accompanied with Raja Ram Singh. Raja Ram Singh encamped at a distance of about twelve miles from this place.

Raja Ratan Rai was said to have been born with the blessings of Guru Tegh Bahadur. When he assumed his powers after the death of his father Raja Ram Rai, he came to Anandpur to pay his homage and tribute to Guru Gobind Singh. He presented Guru Gobind Singh with five rare articles as under :—

1. An elephant with white-colour forehead who waved a fly-flicker-Chaur-and could hold a ganga-sagar to wash Guru Sahib's feet,

2. Panj-Kala Shastar-a weapon which could operate five different jobs. This is said to be lying in Baroda Museum;
3. A chess board where when operated, a pair of Putlies-puppets,-commenced playing the game as an entertainment,
4. A highly priced shamiana.
5. Five horses fully harnessed with costly materials.

The war soon started. The Mughal troops though hopeful of their success, depending upon their great number and strength of arms, yet they dreaded defeat as they feared, they would not be capable to stand the salvo of the Ahom black magic. On the other end the Kamrup army failed to make any noteworthy dent in the opposite side. The Kamrup king tried various means of magical power but all failed. He gathered around him all the women sorceresses of the kingdom but their witchcraft also flagged. He was then convinced that there must be some great man in the army for whose sake all his powers were ineffective. He then went to the Kamakhya temple and offered prayers. One night in dream Goddess Kamakhya told the royal mother that the Ninth Guru of the Sikhs, the incarnation of God, had come with Raja Ram Singh. The seat of Goddess Kamakhya was the centre and sanctum sanctorum of the Ahoms. They were prepared to sacrifice everything dear to them for the protection of this centre. The Ahom Chief attempted to overcome Raja's army by incantation and spell but he failed to achieve the results. Their chief of the necromantic practices, a washer-woman was commissioned at the head of other experts in the black magic to work deterrents to drown the resisting power of the Mughal side. The washer-woman with her party entrenched herself right opposite the other side of the river bank of Dhubri where Guru Tegh Bahadur was encamping. With her miraculous prowess of fiendish art she enraged fire and huge storm around the Guru Sahib's camp to

unnerve him and the troops. The Guru Sahib remained unruffled and advised the troops to watch the things calmly. The sorceress felt badly cut up at her miserable inaction but still she nursed the pride of the unlimited efficacy of her art. As a last thrust of uncontrolled wrath she got hurled an enormous stone slab about 26 feet long with four sides — 36" x 28" x 28" x 33" from across the river towards the Guru's camping place. The slab came flying with such a furious force over the space that it dug deep about half its length into the ground near the seat of the Guru Sahib failing to achieve the end for which it was jettisoned. Dr Trilochan Singh has made available a photograph of the slab dug deep into the ground, in his book-Guru Tegh Bahadur-Prophet and Martyr—to show the devilish action of the sorceress and the divine grace of the Guru Sahib to protect any harm reaching the troops of the Raja since Guru Sahib had in view a bloodless culmination of the hostilities. Yet in another effort she violently missed a huge tree on the Guru Sahib's camp but she failed most disappointedly in this attempt too.

It is said that Guru Sahib thereafter shot an arrow from his bow which struck in the camp of the sorceress and destroyed all her powers of black art. Chagrined and in wonderment at the efficacy of the divine agency which dismantled all her pride and supposed to be invincible power of necromancy, she in utter surrender came to pay homage to the Guru Sahib and admitted how the power of the art which was a threat and deterrent against any hostility on her native land had been belittled and belied. Guru Sahib calmed her with his divine discourse and assured her that he meant no harm and disgrace to the forces of Kamrup and the suzerainty of its king. He would manage an amicable settlement of the hostile parties. She should in the future take to godly living and instead of employing her energies in harmful pursuits, work them for the good of her country men to build up their social, moral and economic uplift.

Guru Sahib equally dispelled the fear of any magic working thereafter on the Mughal army and counselled Raja Ram Singh for an amicable settlement to which the latter willingly submitted. Macauliff says that "The Guru sat down placing the royal disputants on either hand and effected reconciliation. By his influence they both exchanged turbans. The Guru driving a dagger into the earth addressed himself to both kings:—"Let all the land on this side of the dagger belong to the Emperor, and all the other side to the king of Kamrup, and let both monarchs forget their enmity." Thus they both agreed and thus was the serious quarrel adjusted and bloodshed avoided." After formal oath of cementation of friendship, a liberal swap of valuable presents took place. Both Raja Ram Singh of Amher, Commander of the Mughal forces and the King of Kamrup with his queen were deeply touched in gratitude for the benevolence of the Guru Sahib and offered valuable presents to him.

To keep the memory of this unforgettable epochal event alive for the posterity Guru Sahib desired a mound raised at the place he had encamped, namely Dhubri which was also sanctified with the hallowed feet of Guru Nanak as earlier indicated. Macauliff narrates this memorable event as under in his — The Sikh Religion, "At Dhubri, the capital of Kamrup, the Guru informed Raja Ram Singh's officers that Guru Nanak had visited the place and rendered it holy by his footsteps. Guru Tegh Bahadur then requested that each soldier should bring five sheldfulls of earth to raise, in memory of the founder of Sikh religion a mound which could be seen at a great distance. The whole of Raja Ram Singh's army joined in the work and it is said to have been completed in a few hours. The Guru then had a pavilion erected at the top. Some of the Guru's followers remained in Kamrup and their descendants are now found both in Dhubri and Chaotala." This place has now become the famous Gurdwara Damdama—place of rest-at Dhubri. It is visited by numerous pilgrims all the year round. The work was equally assisted by the

troops of Kamrup in the command of their general Raja Inderdaman. As the earth around was unsuitable for its durability for the erection of the mound, suitable earth was brought by the troops from Rangamati hills which were at a distance of about seven miles. Raja Ram Singh was said to have ascribed a suitable annual jagir from the house of Amher for the maintenance of the shrine. Small pecuniary helps were also available from the royal houses of Patiala and Goripur in Assam.

Raja Bishen Singh of Jodhpur was also said to be accompanying Raja Ram Singh and commanding a part of the Mughal forces.

Macauliff also narrates how the mother of the king of Kamrup had been forewarned by the Goddess Kamakhya in a vision of the impending invasion of her country by the Mughal Emperor and likely assistance reaching them through the intercession of the Ninth Guru of the Sikhs. He says, "The King's mother saw in a vision the goddess Devi who thus addressed her. "O mother, Guru Nanak hath taken birth in this age, On his throne is now seated the Ninth Guru Tegh Bahadur. He is with Raja Ram Singh who has become disciple of him. Now-a-days the Guru was sovereign. No one hath strength to oppose him. Go make obeisance to him, and ask pardon for thy rule shall he ever lasting otherwise it shall perish. The dowager queen communicated this order of the goddess to her son and he accordingly prepared to go to interview the Guru. He begged the Guru not to allow him to fall into the power of the Muslims. He told the King to fear not. The king was delighted with speech and begged the Guru to set foot in his city and bless it." It is said, Guru Sahib, after the settlement, on the request of the Ahom King, visited Kamakhya Devi's temple to assure confidence in the king for his future welfare and peace.

Whereas it was now pretty good time Guru Sahib gainfully employed in the Eastern part of the country for the propagation and dissemination of Guru Nanak's mission and whereas, he heard the most disquieting news of the issuance of Emperor Aurangzeb's Firman in 1669 A.D. to his provincial satraps for their intensive indulgence for the exercise of proselytization of Hindus and destruction of their means of idol worship, he thought it expedient to return to the Punjab since Aurangzeb's repressive policy was more pronounced for Northern India. Accordingly Guru Sahib marched on his return journey some where in the concluding months of the year 1669 A.D. or in the beginning months of the year 1670 A.D. He reached Patna via Puri and stayed for a short span of time to meet his family and see his infant child Gohind Rai, later Guru Gobind Singh. It is said that from Patna in due course of time he reached Delhi and conveying good tidings of the success of her son, Raja Ram Singh, to her mother Pushpavathi, he reached Anandpur after his short stay at Lucknow, the parental house of his wife, Mata Gujri. Guru's family and child Gohind Rai with other trusted and devoted Sikhs reached Anandpur separately. Guru Sahib attended Baisakhi Mahaotsava of 1672 A.D. in full rejoicing in Anandpur.

On way he stayed at Jaunpur and blessed Bhai Guruhaksh, a melodious and versatile singer, with a Mir-dang which is said to be still available there.

After a short stay at Anandpur Guru Sahib toured in the Malwa region for spiritual dispensation and gauge the pulse of the oppressed people and drove home in them the realisation of their innate inner strength provided they stood firm and steadfast to countenance back the chaotic decay which was being wrought, socially and politically, for their total degeneration and dehumanisation, root and branch, by irreligious acts, in the name of religion, of Delhi's swelled suzerain and his haggard and myopic myrmidons in the provinces to earn royal favour and retain

their blessed power and authority. During his prayer meetings, he constantly repeated his grand-father, Gurn Arjan Devi's infallible maxim:—

NIRBHEYA JAPAYE-SAGAL BHEYA MITAY

Contemplate on the Name of the Fearless,
And there is no fear on you.

“Human life needs flowering of personal emotions as the plants seek sun shine to surmount death. The growth of our personalities are stunted under multipronged fear. The people are daily bullied, burdened and crushed with threats here and there. The society is in the state of utter demoralisation. The darkness of ignorance and fear should not shroud any more whatever little remnant of truth has been left within you. Even Qur'an has a praise for those who fear not :— “Lo! Varily; the friends of Allah are those on whom fear cometh not ; nor do they grieve.” (Surah X-v-63). It looks as if righteousness and sense of shame have gone underground and the falsehood and shamelessness have surfaced with abandon. The souls of the Imperial bureaucracy and officialdom have been cowed with easy wealth and ill-gotten privileges. There is no difference between bad political power and positive evil. There is a heinous condominium prevailing in the Imperial dispensation of law and justice. Our own priestly class is in hand and glove with bureaucracy and the mullahs. They have no moral and spiritual sense left in them for those for whom they feign to perform the religious rites. Their moral discipline which is *sin-qua-non* for spiritual guidance has totally taken wings. In a healthy society, spiritual life has a sphere of its own and must function along side the sphere of the politics. The slavish ideal is unworthy of free man and woman. It is of course admitted that Islam means surrender to God and the ideal and the doctrine are praiseworthy but where is the logic for one man to submit to the will of another man involuntarily.”

Though it had to be acquiesced that religion was both divine and destructive with injudicious application but caste-system in the Hindu society with its savage discrimination of man against man had done incalculable harm to the Hindu society and it had turned the discriminated classes into monoliths which did not know whether they were awake or asleep. Spiritual despotism of Brahminism was proving more injurious than the ruling class intolerance and the unclean humanity born of their hatred was looking up in numbers to the benefits promised by the rulers and to accept Islam.

Spiritual rejuvenation and the awareness of the people for their social responsibilities popped up with these meetings of the Guru Sahib. They visualised in him a Masiha for expiation of their ills — spiritual, social, economical and political. As his divine mission was to bring people nearer their religion and their God, he could not but speak the language of truth. The voice of the people which was ruthlessly muzzled and muffled by diverse agencies of the rulers and the priestly classes of the ruled, commenced whispering. The awareness of true religion is a direct call to the freedom of conscience. Each soul has the innate right to choose its own path and seek God in his own way. Since the eyes of their inner spirit were now opened, the tearful eyes of the people saw the dawn of hope. The human heart oozing with pity and sympathy for the oppressed humanity provided warmth to the frozen spirits. The audience with regular association of Guru Sahib were coming to the realisation that complaisance towards injustice and fear of unpleasant retribution and retaliation from evil doers, were no less than evil deeds. The application of state laws overtly bearing religious sanctions in the sacred name of One God were actually very injurious to their culture and ancient faith.

The things as they developed were obvious. As royal ears are proverbially alert to listen to misguided reports

The news of Guru Sahib's so called, anti religious movements reached Delhi Darbar. As practically all power intoxicated states from their sheer motive of insensate ego and intolerance come to cherish a suicidal exhibitiv ambition and lust to extirpate all ideological opposition to tighten their grip on unwilling subjects, Mughals were no exception. Aurangzeb was born hater of non-Muslims. The sycophants and braggarts love to break the mirror which reflects realities; the ego invariably, till its subjugation to high spiritual ascension, asserts its invulnerability. Guru Sahib's religious discourses were construed ingenuously to build up concocted evidences to show his speeches to be anti-Islamic and anti-State, to meet the end of Mughal justice which was totally based on Sharait and devoid of human touch whereby non-Muslims could seek any justice. Power possessed potential measures even beguile history and beget results to suit its palate. Equally hunger and greed decimated man's sense of truthfulness and to stand by it often led to fatal sequences. History was vitiated since the point of the pen of the historian was sharper than that of the edge of the sword of the hero. The former could do harm sitting in the four walls of his tent with a small tear of ink on paper for the posterity to dispute reality for generations. According to Ghulam Hussain Saayar-ul-Mutakharain "Guru Tegh Bahadur was not arrested and imprisoned for his religious beliefs but because he, with his armed followers, had begun to live on plunder. A Muslim Faquir, Hafiz Adam also joined the Guru on that programme of plunder and rapine," Here the author killed two birds with one arrow. Aurangzeb, as earlier shown, hated Shias and Sufi dervishes. Hafiz Adam was a Sufi and suffered for his own Sufistic beliefs which were tenebrous in the eyes of a bigotted Sunni. Guru Sahib's hermetic isolation for twenty six years in search of Truth could hardly ever make him seditious though as a true and perfect Karma-Yogi; with his position in the world as a giver only, totally oblivious to receive any thing in return he could only inadvisably remain mute in the face of evil that distorted and degraded God Himself.

Every man of God is divinity and compelled to revolt against all systems and strictures that prevent man from reaching his God according to his individual beliefs. Guru Sahib's effulgent personality and spiritual utterances transformed the people around and even god-fearing Muslims like Nawab Saifuddin and a number of Pathans from village Garhi were converted to Sikh way of life.

Spate of Proselytisation of Hindus to Islam

In the meantime Aurangzoh under unmitigated pressure of Mullahs, the spiritual despots, with complementary thirst of fanatic vested interests in the bureaucracy, and oblivious of the Qura'nic guidance "Unto you your religion and unto me my religion" (Surah S-IX-6) issued his express firman to all his provincial governors and religious heads to intensify proselytisation efforts to expeditiously achieve his planned object of converting Dar-ul-Harb into Dar-ul-Islam or Land of Wars into Land of Peace. They had imperial sanctions to resort to all sorts of inducements, money, materials, offices, jagirs or with exercise of the sword in the event of inefficaciousness of the former so called bloodless measures or operations.

Though afore mentioned perverse, pernicious and sinister order was taking its toll of human life where there was any, so called, resistance throughout the entire length and breadth of the Mughal empire yet it climaxed in its fury in Northern India, specially Kashmir, the home of the ancient Vedic lore under its cruel and most fanatic governor, Iftokhar Ali Khan who out-Aurangzohed Aurangzoh to display his loyalty to the commands of the Delhi Suzerain. He preferred conversion of the learned and prominent Brahmins to set an example for the lesser populace to break their resistance. In a short time he brought down the majority into a minority which persists even to this day. The Hindus who could not be converted and escaped capture by the governor's troops fled from Kashmir to save their lives. Mrs. Indira Gandhi, the Prime

Minister of India, confirmed this event in her address to the audience in Delhi on December 7, 1975 during the celebrations of Tercentenary of martyrdom of Guru Tegh Bahadur. She said her ancestors fled to Lucknow-Allahbad during these oppressions. Even Mohammads who in any way assisted the Hindus met their fatal ends. The hated names of such tyrants evoke images of horror and bloodshed and fill the souls of the readers with pity and indignation. Such a person is generally a selfish, a sensualist, a sadist and his power begotten of villainous vim is a deadly weapon directed against the people, their wealth, their honour, their women, their lives and their literature. Such a ruthless person does not merit to be named as a ruler but better to be known with an epithet of a scoundrel, just a tiger on the throne and a wolf wearing the crown.

And the following lines from Ratan Singh Bhangu's Prachin Panth Parkash bear witness to the hehest of Aurangzeb to his satraps :-

Hindon Hindu nirbeej hai karney

Shah Naurangay yon likh barney

Turk prathemey hai brahmin karney

Aur Hindu hai pachhey pharney-

Hindustan shall be turned seedless of Hinduism

This is the fiat conveyed by Emperor Aurangzeb

The brahmins shall be Islamized first

Conversion of the rest Hindus shall follow suit.

Sheikh Mohammed Ibrahim Zauq (1789-1854 A. D.) the renowned Urdu poet who had access in close circles of bureaucracy tells in his couplet below the fury of hate, in subdued voice, amongst the Muslims and the non-Muslims at the time :-

Koi hai kafar koi hai musalman
Juda har ik ka hai rahey ieman
Jo uskey nazdik rahebari hai
Woh uskey nazdik rabezani hai.

Some one is infidel, some one is momin
For each his way of worship is separate
For one his religion is a guide to him
While for the other it is a way of robbery.

And a Hindu could call a Momin a robber only at the stake of his life.

Like Bodhan a Brahmin of Kathan who was beheaded during the reign of Sikandar Lodhi for mere assertion that Hinduism and Islam were alike or were one.

Destruction of hagiological literature and scriptures of the invaded nation by an alien tyrant is the preliminary step to root out the culture and rich heritage of the subject people. Calif Omar, historical events show, when the magnificent library of Alexandria was burnt by him, he is said to have argued when his attention was invited to his ruthlessness to destroy so priceless a treasure,—“That Qur'an alone suffices for the redemption of mankind. If the books of the library are consistent with the teachings of the Qur'an, they are redundant. If they are inconsistent with the Qur'an, they are pernicious. In any of the alternative, they deserve to be destroyed.” It will interest you to know the measure of cruel disposition of Calif Omar in the holy words of the Prophet Mohammed himself. Calif Omar's severity and violence was feared by all. Once Prophet, when Omar visited his place, was engaged in talk with his women folk who were a bit vociferous. When Calif Omar entered, all the women hid incontinently behind the curtain. Omar angrily wanted to know why they showed him more respect than the Prophet himself.

The latter who had evidently enjoyed the chatter of the women said, "Omar, if the devil himself were to meet you in the street, he would lodge into a side alley."

In fact Islam in practice, though it claimed to be monotheist strictly, was dualist and an idolator itself. The blanket cruelty and destruction of life, human and animal, under the religious sanction was the exercise of the might of the sword which utter barbaric fanaticism succeeded to wield. Islam had hardly ever been in sympathy with man, a sympathy of real love. Much of the emotion of love was inculcated later by Sufi culture which developed its way of life based on the theories of Vedanta and Neo-platonism. And the Sunna Sharait was replete with hatred for Sufi saints. Only those Sufi saints who blended their mysticism with Sharait succeeded to claim some respect with rulers. Mohammed on his last victorious entry into Kaaba, after his ten years hard struggle to establish his spiritual and temporal suzerainty over Arabia, threw away nearly all the icons preserved and worshipped by his ancestors. They were supposed to have been three hundred and sixty five. As the custom of heathenism prevailed on him, he allowed all-powerful Sang-Aswad-Hajrul-Aswad-Black Stone to which he bowed his head and kissed it. To repeat, Alfred Guilanme in his "Islam" has mentioned that there is a tradition worth noting where Calif Omar said to the Black Stone which was kissed by the Prophet, "Had I not seen the Prophet kiss you, I would not kiss you myself." And with this their own primacy in iconolatry, they could not tolerate idolatry elsewhere? And the fun is, with all this, the practice is in full swing. This displays a basic revolt for an act which lives under force of faith and not reason. About Kaaba, Sang-Aswad, it is believed to be there for millions of years, worshipped by animistic races, and was supposed to have been implanted by some inhabitants of some other world in the likeness of the souvenirs we have planted on moon and it started to be adored in fear. Prophet also allowed the portraits of Jesus, Mary and Moses as Islam accepted their existence as Massengers of God.

Prophet Mohammed adopted rigid monotheism from Judaism. "Thou shall not make unto thee a graven image nor any manner of likeness of any thing that is in the heaven, or that is on the earth or that is in the water underneath the earth" (Exodus).

To Aurangzeb existence of the non-Muslims was an intolerable burden and pain. As a tragic appetiser before his daily repast, it was imperative for the Zinda Pir that he must witness with hungry eyes a heap of janues-Yejnopavitas, Hindu sacred threads, weighing about a maund and a, quarter snatched from the necks of ritualistic Hindus in proof of 12,000 conversions a day at the rate of three tolas per thread. And the estimate of the quantity which could not reach the tyrant's view before meal from far off places, the readers can make themselves,

The irreligious removal of Janue or Yajnopavita - the sacred thread-from his neck and the Tilak - forehead mark,-a symbol of sacred invisible third eye-from the forehead, was most unholy and sacriligious for a Hindu, specifically ritual ingrained Brahmin priestly class. Even if he evaded an explicit acceptance of Islam, Dvijita or twice-bornship would forsake him and he was supposed to have been denigrated or equated to the low-caste Sudra as per his religious belief. This was naturally most poignant and painful for him to bear

To convey and impress malignant malison of Aurangzeb that the Brahmins would bear the burnt of Islami-zation first, Aftikhar Khan, Governor of Kashmir called to his audience learned and influential Pundits to chalk out the poisonous plan and its methodology of safe application. Though the Brahmins were under a perpetual nightmare already, but this was a blow from the blue which they must share with their own lives and could not be cascaded down on the lesser non-Muslim populace. Deep seated gangrene of caste discrimination in Hinduism had already done an incalculable harm to induce dismemberment. They very well gauged that the new sinister

policy of the rulers would be a sure step to ruination of their ancient faith. But there was no way out. The Hindu political immasculinity was already total. They thought and thought but there was no light except a dark alley all sides. They begged for a moratorium of for six months to help out the situation. The governor convinced of his fatal grip, acquiesced to their entreaty.

They failed to visualise any succour at the mundane level as all Hindu political power had been already crushed by Mughal Imperialism. Internecine rivalaries of Rajput and Marhatta ruling houses had led to their surrender to the Delhi suzerain. In fact they were themselves counting days helplessly. The Kashmiri Pundits looked up to Providence for his invisible guidance. They thought it expedient to invoke clemency of Lord Siva at Ambarnath cave temple, over the Himalayas. The diety is an ageless immortal Snow Lingham accredited to impart its immortality to human beings and guide with its oracular powers its devotees in the time of adversity. Some of them entered into deep meditation and prayers at the holy shrine. Their effort proved fruitful as one of them heard Lord Siva in dream guiding them to Guru Tegh Bahadur, the Ninth Guru Nanak, who would only come to their succour in that predicament. In obedience to the oracular directions, Pundit Kirpa Ram, a resident of Mutton, a town near Srinagar-Kashmir, leading other prominent Pundits from Kurakshetra, Banaras, Hardwar and Prayag, knocked at the door of Guru Tegh Bahadur at Anandpur, to have their sins washed with Guru Sahib's divine grace. Bhat Vahis-Multani Sindhi- (Geneological Record of the time) speak of the event as, "Kirpa Ram, son of Arhu Ram, grandson of Narain Das, great grandson of Brahma Das, resident of Mutton, Pargna Srinagar, Kashmir, led a band of sixteen principal Brahmins to Chak Nanaki on Jeth Sudi 11, 1732 Bikrmi." Pundit Kirpa Ram, distressed and in tears, gave vent to his woeful tale of ruthless repression and annihilation of his co-religionists and their hoary culture at the hands of

their unsympathetic rulers. He also respectfully explained of the divine guidance which they have received at the Amarnath cave temple to approach the Guru Sahib for guidance and redressal of their grievance. He expressed of their unfailing faith in him, the one and the only one crutch for the edifice of their crumbling faith.

Guru Sahib reflected compassionately deep into the gravity and vastness of the gravid problem before him. He could very well envision the grave picture of inhuman fatal bloodless torture of his grand father, Gurm Arjan, at the hands of Aurangzeb's grand father, Jehangir-re-enact in the problem placed before him. His inner conscience was touched deep when the evidence of restitution of the equilibrium was remote as the invincible and inflexible religiosity of the rulers would not yield to any reason this side of sword which in the prevailing vicissitudes, could not be handled. The other course for the oppressed was volitional inviolent corporal surrender or sacrifice to mollify the conscience of the tyrant, when no vestige of God-fearfulness was left in it. Guru Sahib was fully aware that Aurangzeb's game of patricide and fratricide had gone into a habit with him and was now a murderous embrace of an ivy to strangle Hinduism. Any amount of pleading would have no efficacy. In fact he was riding a tiger from which even if he had desired to dismount, he could not do so. While he was cogitating on the pros and cons of the problem pensively, nine year old Gobind Rai chanced to come into his father's chamber. Seeing Gurm Sahib in sombreness, he got inquisitive and inquired of him as to the cause that had led to that unsual heaviness on the Guru Sahib's ever smiling face. Guru Sahib reluctantly explained to him the fate and future of the destitute Brahmins and the Hindu religion at large, who had sought asylum at the Guru Nanak's Durbar and the painful reason behind it. He also clarified that the solution laid only in the heroic supreme sacrifice of some great man to stem the spilling of the blood of innocent Hindus under

the garb of religious sanction of Islam. "And who else is greater than thee, my dear father, who would dam torrential tyrannising sweep of fanatical fury? Pray, console these anguished souls and help to ease the situation!" Guru Sahib was delighted to hear the meaningful reply from the tender lips of the child Gobind Rai. This stood a testimony to the would-be-child Guru's maturity of consciousness to shoulder the burthens of spiritual and temporal responsibilities that would devolve on his tender shoulders in the absence of the Guru Sahib which the latter would envision the surest outcome in the redressal of the plaint before him. For every colossal task a colossal potential was needed and that could be achieved only with the combined wisdom of God and man.

Guru Sahib's allegiance for the cause of the Hindu principles was not for any material glory, crown or empire but to the values which were the crown of life and the empire of the spirit. He was above all narrow limitedness of the self and had become one for all humanity. His foresight had clarified it to him that it was only he now that had been the chosen one by his Creator and would deliver the goods. It was a path for him to his Nirvan, Tam and Turiya, for the attainment of which he strove and sang for twenty six years in the seclusion at Bakala and for which the Omnipotent saved him from the wretched Shihan's bullet. In sublime humility and surrender to His Will, he offered to collect the grace of God which was ubiquitous and eternal. And on the morrow Guru Sahib counselled Pundit Kirpa Ram and his associates to return peacefully and let it be conveyed to Aurangzeb that if Guru Tegh Bahadur, the Sikh Guru, accepted Islam, all Brahmins and their co-religionists in the country would follow suit. Aurangzeb should immediately henceforth desist from shedding the blood of the innocent who refused conversion to his faith.

The tragic result was evident as incorrigibility of the bigot was irrevokable, since he believed less in virtue and more in the gratification of his selfish ends. His egoistic built up would not observe that love of power tempted

men and nations and brought them headlong to their ruin. His superhuman resolve was pregnant with significance of great magnitude and would stand as a rock in all vicissitudes. For, by sheer intuitive determination, he had offered his precious head for the convictions which he did not vouchfor and for the religious beliefs which he did not idealise. He did not wear himself nor preach to put on the Janue and the Tilak and yet for these religious symbols, he risked his life.

Aurangzeb was extremely delighted at the intelligence of Guru Sahib's message to Pandit Kirpa Ram reaching him through the agency of the governor of Lahore under whose jurisdiction the Punjab and Kashmir laid. Forthwith he summoned for the Gurn Sahib's audience in Delhi. This call was taken for granted for the permanent absence of the Guru Sahib from his family, his devoted Sikhs and his beloved Anandpur—the Abode of Bliss. All were pensive and sad for the likely consequences of this ominous meeting with the incorrigible tyrant who was burnt with the zeal to spread Islam.

A man of honour makes demand on himself while on the other side a man devoid of the sense of honour, makes demand on others. Guru Sahib was equally aware of the credit sanction of his own faith and the sanctimoniousness of courting death in an approved cause and in the path of righteousness rather than shirk with cowardice. Guru Nanak had already provided necessary guideline in Guru Bani.

Maran munsa soorian haq hai

Jey hoey maran parvanon

Oaye aap chhutey kutambh seon

Aagey dargahe sachl paavey manon.

(Sorath M : 1)

Justified is the death of heroic men
Should they die in an approved cause
They shun mundane house-hold, and receive
A place of honour in the court of their Lord.

The Qur'an too is in eulogy for such brave people who die in the name of Allah :—

“Think not those who are slain in the name of Allah, as dead. Nay they are living. With their Lord they have provision ”

(Surah III-v-169)

Guru Sahib despite pleading from his family and his devoted Sikhs to ignore the summons or delay the departure to Delhi for some better time, left Anandpur to execute his superhuman and indomitable self-imposed undertaking with Bhai Dayal Das, Bhai Sati Das, Dewan Mati Das and head priest Bhai Gurditta. On way meeting a number of his devotees and admirers, Hindus and Muslims, like Nawab Saifuddin of Saifabad and Mohammed Bakash of Summana village, Guru Sahib reached Agra and bivouaced in a garden on the skirts of the city. Saifabad is the present town of Bahadurgarh renamed after the hallowed memory of Guru Tegh Bahadur.

Guru Sahib announced his arrival in a very enigmatic manner. He is said to have given two rupees and a costly shawl to a poor innocent cowherd boy who was tending his sheep and goats, to buy some sweets for him from the city. The sweet seller seeing the costly shawl and the two rupees, a rare acquisition with a rustic urchin, suspected of felony, Without caring to listen to the pleading of boy's innocence, he reported the matter to the nearest Police Station. The Police officer accompanied the boy to the place of Guru Sahib's camp to ascertain the position himself. Guru Sahib disclosed his identity and asked the police officer unruffled, to convey to the competent authority that he had come all

the way from Anandpur to meet the compliance of the Emperor's summons. Next day promptly Guru Sahib and his followers were escorted under a heavy mounted guard of 1200 troops to Delhi. This event is related by some writers in a different way. Some maintain that Guru Sahib was arrested at Ropar on his way by Ropar police authorities and after reasonable delay was escorted to Delhi

Guru Tegh Bahadur arrived at Delhi on Maghsar Vadi 14, Sammat 1732 Bikrmi-November 6 1732- according to Bhat Vahis Taulada Pargana-Jind; and detained in Kotwali, executed 1086 Al-Hijar or 17th Alamgiri i. e., November 11, 1675 A. D.

After the stay of a couple of days, Guru Sahib and his Sikhs were ushered before the Emperor, Naturally the Emperor was a very shrewed person, well versed in the Sikh ideology and theological conviction. He questioned the Guru Sahib as to why he had espoused the cause of infidel Hindu idolators when he himself did not subscribe to their ideology and iconolatry. After a lengthy and lengthy contrast of merits and demerits of both the prevalent religions, Emperor failed to cut any ice and to imprint the acceptance of his faith. In utter disparagement and disgust, seeing his efforts unproductive, he ordered Guru Sahib and his followers to be thrown into the prison till they acquiesced to his Propbet's faith. In fact his hopes of quick and ready returns were badly belittled. Guru Sahib and the Sikhs were accordingly locked up in the Chandni Chauk Kotwali gaol. It is here in front of this sprawling building under an umbragious banayan tree on November 11, 1675 A. D. Guru Sahib offered his head to retrieve the dismantling edifice of the ancient Hindu faith from the axe of fanatical Mughal Imperialism.

This vast building has lately been surrendered, as an historical monument, to the Sikh community, by the national government of the country after independence, on

protracted legal strife and a sizable pecuniary compensation.

A number of admirers of the Guru Sahib who belived in the truthfulness of the sacred cause, volunteered to offer high ransom to buy his redemption. Guru Sahib decried this unethical practice and spurned the idea of his release. He would not compromise his godly principles and let the oppressed and the innocent suffer to save his life the transience and impermanence of which he preached and sang his entire existence.

It is given to very few who walk the earth to become the legends. The public life needs spiritualisation at the of stake selflessness the seed of which only the good and the great can sow. The sacrifice of such rare souls is a pebble thrown in the still water of the society to save it from stinking and stagnating. The path of life is strewn with thorns yet the life goes on marching ahead. Where-ever it encounters an obstacle with any rock, like a stream it gurgles its own music and wriggles on. Death eats numberless every day, yet it affrightens not the heart that is kneaded in the dough of love and spirit of sacrifice. The votaries of true love of mankind remain unruffled in their absolute state of calmness and attain their intended goal. At this stage of transcendence, their intellect and logic are sublimated to the spiritual inner urge and the infallible voice of conscience is unfolded with singleness of the purpose aimed at. Guru Sahib could very well envision unmeasured sufferings ahead yet be stuck fast to his ideals. He and the Sikhs remained engrossed in meditation and calmly watched that followed.

Himself a great divine humanitarian, he was ever optimistic of the inevitable replacement of the then degenerate and imperfect society and anarchy with a better enlightened state and society. For the wheel of Time keeps turning eternally. This unshakably conviction prompted him to suffer any physical and mental torture and he refused to accept any opinion or help intellectually inconvincing,

ethically repulsive and morally repugnant, that would, in turn, result to perpetuate harder horrors and unbridled atrocities on the innocent subjects. He maintained his idealistic excellence in keeping with the greatness of his ancestors. It is said that one of his admirers offered him a Philosophers' Stone which transforms iron into gold to manage ransom for his release. He threw it as a base coin at the horror and astonishment of the donor.

Guru Sahib and his followers were resummoned to the Emperor's presence after a lapse of a couple of days. The Emperor was most restive. The same procedure to convert Guru Sahib to the tyrant's faith was geared up without success. Finding him firm and immutable in his resolve, Aurangzeb invented age-long trap to noose the divine victim. Like Namrud, of Old Testament notoriety in faithlessness in One God, who said to Abraham;— "If thou keepeth thy faith in God, thy Saviour, walk over the path of fire laid for thee. Abraham advanced to the fire;— God saw a waver and changed the path of coal to the path of roses." Aurangzeb demanded, as he was seated on the throne of accursed & discredited Namrud, that either Guru Sahib displayed a Karamat — miracle or acceded to accept Islam — the Path of Light. He also added in his wrath born of egoistic failure, that in the event of unrealisation of the two, Guru Sahib's disciples must be tortured to death before his very eyes and Guru Sahib must face decapitation in open daylight, as retribution for his wilful espousal of the cause of the Infidels. Guru Sahib declined to indulge in cheap exhibition of his lofty spiritual power considering it as an act of sacrilege and interference with the Will of God, his own Maker.

Karamat, Azmat or thaumaturgy is a disputable sanction and is no criterion for the greatness of saint-hood. Miracles mean nothing but an impediment in the peaceful-spiritual ascent for the seeker working them. To yield to popular demand is to deviate from the path of true enlightenment. This mystification by one and stupification

of others can have no rational sanction of the Divine Agency and is even hateful to man of reason.

The Holy Qur'an even decries miracle. "Mohammed-the Prophet, himself was an enough miracle of his Maker - Allah" it argues.

Guru Nanak, the founder of the faith declined to involve himself in such exercises when the Sidhas on the top of Himalayas demands exhibition of miracles to bear witness to his divine powers. Guru Nanak said :

Bajh sachey Nam de hore Karamat asathey nahin.

I possess no Karamat except the wealth of the True Name.

Of course Karamats, Azmats or miracles were common with the Sufi dervishes who were, with their such mystic exercises, an instrument in the spread of Islam amongst the laity and the illiterate masses. The saints of this lower order found this as a handle to curry favour with the ruling machinery.

In the realm of Sufi spiritualism, miracles were considered to be the most ordinary and common feature of the life and character of Sufi dervishes. In fact, a sufi dervish without any miraculous power was not worthy of his creed. Janneh Arif has said that a dervish who had no power of miracle did not deserve to be called a dervish.

But what worth this pseudo display is ultimately? Christ displayed miracles till the entirety of his life but got only twelve disciples, one of whom betrayed him, resulting in his crucifixion flanked by two felonious criminals. It was his ultimate crucifixion, it was the unshaking faith of this divine shepherd in his Heavenly Father, it was the message of his humane and universal teachings which have been instrumental in influencing religious thought and

redemption of sins of fifty crores of his followers basking diverse climates on the face of this earth even to this day. His coming to life again in his flesh and blood body may not convince all and is a ritualistic belief.

Guru Sahib and the Sikhs were again thrown into the lock up. It is said that Guru Sahib was detained in an iron cage without any food and drink and was subjected to severe torture. It is said Kotwal Abdullah was well disposed person and showed possible reverence and regard for the Guru Sahib. He remained in lock up for eight days under inhuman surveillance.

Quazi Abdul Wahab Bohra who was incharge of the ignoble affairs came after a few days for the final assessment. After ascertaining their preference to death over conversion to Islam, the Quazi passed orders for death of all the three disciples with torture before the Guru Sahib's eyes, yet hoping to intimidate him to acquiesce to embrace Islam and help Aurangzeb to succeed in his impious resolves and mission.

Guru Sahib was now sure of his life's end. Guru Sahib despatched High Priest Baba Gurditta to Anandpur with Spiritual Regalia-Relics-a cocoanut, five paise and his rosary to be presented to his son Gobind Rai and acknowledge him his successor, as the tenth Guru.

Thus as the history had to take its new course, Dewan Mati Das was sawn through his body alive having been sandwiched between two wooden posts on November 9, 1675 A. D. at the very place where now stands a Phowara (spring) in front of the earlier mentioned Kotwali in the centre of the Chandni Chauk, Delhi. And this phowara is an apt reminiscence of the blood phowara that ran from the saw-cuts of the sacred body of Bhai Mati Das. It bears witness to ruthless and inhuman exercise of the then Mughal depost of Delhi.

Bhai Dayal Das was thrown alive, with his hands and legs tied with ropes, into a cauldron of boiling oil. It is also said that he was enwrapped in loose cotton and burnt to death alive. The fact remains, he died for the noble and heroically without demur, to be remembered till eternity as a true Shaheed who had made provision with his God in His Durbar.

And Bhat vahis read as :—

“Dayal Das son of Mati das, grandson of Balu, great grandson of Mula was executed by royal orders along with the Guru Sahib on Maghsar Sudi 5, Sammat 1732 Bikrmi (11-11-1675) at the Chandni Chauk, Delhi. Also executed with him were Sati Das and Mati Das, sons of Hira Mal Chibber, Brahmins of Bhagwat Gotr.”

They all perished heroically with the name of Wabe-guru – their Wondrous Enlightener – on their lips and demonstrated to the entire world that even the brute force of the mighty Emperor of Hindustan failed to shake their faith. They embraced death with smile on their face without the slightest vestige of shrinkage from the path of rectitude, They regarded death as a passage from one room to another. It gave them spirit of victory rather than intimidate them. Dr. Sir Mohammed Iqbal's following couplet aptly fits the event :

Nishan-e-Marad-e-moman, bato goeim

Chun marag bar acid, tabassum bar lab-e-ost,

Shall I tell you the sign of a man of faith

When death comes, there is smile on his face.

None appostatished to save his muddy vesture of clay.
They stood to the last with divine defiance in their eyes.

Early third day November 11, 1675, A.D. Quazi Abdul Wahab Bohra revisited the Kotwali. With utter

astonishment finding Guru Sahib yet unswept by any sense of fear and unswerved in his resolve, he passed orders for the forfeiture of the Guru Sahib's sacred head or execution of the divine person to comply with the inhuman command of his earthly master. Guru Sahib was prepared to meet his Eternal Father after his bath, deep in meditation. Executioner Jallaluddin of Samana village stepped forward and in an instant severed Guru Sahib's head from his torso.

Mohammed Latif, a Muslim historian says that the Guru expressed his readiness to show a miracle in proof of his alleged divinity in his mission. He wrote on a piece of paper which he said was charmed and then tied it around his neck and declared that the sword would fall harmlessly on it by the effect of the charm which was written on it. The executioner was then summoned to test the miraculous charm. The blow was given and the head of the Guru rolled on the floor to the amazement of all those who were present there. The paper was then read out and it contained these words-" SIR DEEYA - PAR SIRR NA DEEYA-" meaning thereby that he had given his head and not his secrets.

Kotwal Abdulla witnessed the pious and precious head roll down. In utter speechless agony he is said to have raised his tremulous hands up and said :—

**HAAZA HABIB ALLAH -
MATA FEE HOOBALLAH**

He is God blessed and he died in God's love.

And he kicked his Imperial bondage and passed his residue life at Anandpur as a Sikh at the feet of Guru Gohind Sidgh.

Quazi Wahab Bohra fell ill next day in utter contrition of what he did with the life of a Man-of-God and he died after a fortnight.

Guru Sahib's faith in the truthfulness of the cause, he had espoused, was unshaken. He did not wait for an ant to wriggle on the red-hot iron pillar to encourage swerving Prahalad to embrace Death. He did not pray for his path of red-hot coal to turn into a bed of roses for Abraham to tread over unscathed. Equally he waited not for some invisible power to replace a ram instead of Ismael to save his life from the dagger stroke of his father Abraham- the father of qualities- to compensate God's will for a most dearly offer. He did not cry, "ELI ELI, LAMA SABACHTHANI- MY GOD, MY GOD. WHY HAST THOU FORSAKEN ME.-" as Christ on the Cross. He envisioned ruthless behaviour of Jehangir for his grandfather, Guru Arjan and found him beckoning and chanting :-

Tera bhana meetha lagay

Thy will, O Lord, is sweet,
seated calm and collected on the red hot iron pan under
a shower of burning sand during the scorching sun of
summer months in Lahore.

Abraham twice wavered and his God came to his succour to save ignominy to which he had fallen. It is a point for sincere consideration whether his faith was weaker than that of Guru Tegh Bahadur to stand his tryst with the tyranny or God Almighty had since hardened His mode of testing His devotees. It appears it was Abraham horn again as Guru Tegh Bahadur after over 4,000 years to atone for his pusillanimity.

Guru Tegh Bahadur lived not for his own individual self but for the entire humanity of the whole universe and for all the times as a mystic, philosopher and a seer. He fell for the Hindus, not because they were Hindus with some religious and geneological affinity but for they were unjustifiably oppressed. His martyrdom was a step in courage ; a decision in favour of God : a necessity to die

for charity, a true definition of love to uphold the freedom of Human Rights. It was a battle between a saint and a giant, devoid of all qualities of humanity. It was not the end of him. It was, in fact, the beginning. This mortal change was his invisible spiritual pervasiveness all around him which served as beacon light for the generations to follow his footsteps in the cause of righteousness. It was fragrance the sweet smell of which would never diminish and fade even with age.

And who can deny the efficacy of these supreme sacrifices when the Sikhs for all times and in all climes, have invariably stood the test of religious and political hardships. In fact these hardships and their sacrifice have improved hardness in their followers :—

Tundey baadey mukhallif sey na ghabra aye Oqab,

Yeh to chaltey hai tojeh oopar uthaney ke leye

Why are you harried at the ferocity of the opposite wind, O Eagle ! It blows hard to assist you to scale still higher altitudes.

The helpless onlookers could do nothing but sobbed. This happened on the 11th day of the year 1675 A. D., reckoned after the name of the man who carried his own gihhet to be nailed on it and die, a martyr himself.

Even god Indra wept. Lord Maruti in utter displeasure and disparagement hurled a severe storm to shroud this horrible, ghoulis and heinous sight. Awe stricken crowd caved in to have the last glimpse of this Man-of-God. During this confusion and stampede, Bhai Jaita Rangretta, a scheduled caste devoted Sikh of the Guru Sahib leapt forward with miraculous agility and carried Guru Sahib's sacred bleeding head. With this precious prized possession, he made for Anandpur.

According to Bansavli Namah, "a furious storm raged immediately after the brutal deed was accomplished. In

the confusion caused by it, a man named Jaita, the resident of Dilwali Gali, Delhi, dashed out of the crowd and simultaneously disappeared with the holy head of the Guru. He shared his secret with his neighbour Bhai Nanu, son of Bhai Bagha. Bhai Uda, the resident of Ladwa was also taken in confidence. All the three decided to take the Guru's head to Anandpur. They placed the holy head in a basket which was covered carefully and started their journey to their destination. They made five halts on the way. The first halt was at Bhagpet, the second at Karnal, the third at Anaj Mandi (Sis Ganj—Ambala), the fourth at Nabha Sahih, near Chandigarh and the fifth at Kiratpur. From where the head was taken to Anandpur with full honour and cremated there with full ceremonial on November 15, 1675 A. D. Gurdwara Sis Ganj marks the place where the hallowed head was cremated."

Guru Tegh Bahadur's child son Gobind Rai, his wife and old mother with large number of devoted Sikhs helped cremation of the head which was carried from Kiratpur in full honours worthy of a Man-of-God.

Bhai Jaita was son of Bhai Agya and grandson of Doolo and was resident of Dilwali Gali. He took Pahul on Baisakhi-day, March 30, 1699 A. D. and became Jiwan Singh. He died at the head of one hundred brave Sikh fighters against the Muslim assailants and the army of Raja Amar Chand after crossing the Sirsa River. He was adept in the art of archery, horsemanship and gunnery. He received his training in Anandpur and Paonta - PAON-THAN.

The sacred head-less body of the Guru Tegh Bahadur was carried away un-noticed by Bhai Lakhi Shah and his eight sons namely, Naghaiya, Hema, Hadi, Situ, Pundra Bakshi, Bala and Jawahar, camouflaged with cotten hales, in his caravan of about 200 bullock carts to his house in Raisena, a suhurb of Delhi. They placed the pious body on the sandal wood pyre, said their prayers in extreme devotion and set fire to the entire hut of their house to avoid detection and royal fury.

The fact of the disposal of Guru Sahib's body had been distorted by some writers. The Mohammeden author -Ghulam Hussain - of Siyur-ul-Mutaakharian states that Aurangzeb had the Guru's body cut up into pieces and suspended in different parts of the imperial capital as a terror to all who did not embrace Islam. 1.

Guru Gobind Singh, the tenth Master, had echoed this gruesome historical event in his Auto-biography-Bachitar Natak-as under ; —

**Tilak janju rakha Prabh taaka,
Kino bado Kalu menh saaka.**

He was the Saviour of the Tilak and Janju,
A peerless deed he did in the Kali-Age

**Saadhan hait iti jin karee,
Sees dieya par see na oochari,**

For the righteous, he gave his life,
He laid his head but no groans.

**Dharma hait saaka jin keeya.
Sees dieya par sirr na dieya,**

For the sake of Dharma, this epochal deed he did do,
He gave his head but not the secret of his faith.

**Natak chetak kieye kukaja.
Prabh logan keh aawat laja,**

Working cheap miracles and sorcery,
Shames Men-of-God.

1. Life of Guru Tegh Bahadur by Sir Daljit Singh.

**Thikar phure Dalis sir,
Prabh-pur Kieyo piaan ;
Tegh Bahadur see kireya,
Karee no kinhon aan.**

He broke his earthly pitcher
On the head of Dilli's Sire :
And made for his Prabhu's abode :
For no one ere Guru Tegh Bahadur,
Did such a matchless deed.

**Tegh Bahadur key challat,
Bhiayn jagat ko soke ;
Hai. Hai Hai sabh jag bhiayn
Jai, Jai, Jai Sur-Loke.**

At the departure of Guru Tegh Bahadur,
The entire Universe encompassed in grief.
Hai. Hai, Hai, echoed the world entire
Jai, Jai, Jai resounded the Heavens all.

And the memory of this truculent deed :

**Jinhan Dharma khatir sees diraye
Aareyan naal chireye gaeye
Deghaan wich ohaleye gaeye.**

Who sacrificed their heads for the cause of Dharma,
Who were cut in twain alive with the saws.
Who were boiled alive in the cauldron.

became the part and parcel of the daily prayer of the Sikhs
which has since then been echoed and shall ever further
resound in the Universe, where ever their breaths a Sikh-
Khalsa, till the Sun and the Moon appear in the firmament.

The magnificent Gurdwara Sis - Ganj, the facsimile of which had decorated the commemorative postal stamp released by the President of India in honour of the celebration of tercentenary of Guru Tegh Bahadur's supreme sacrifice on November 11, 1975. A. D. stands at the site of the execution of the Guru Sahib, in Chandni Chauk, Delhi. Thousands of devotees, of all persuasions, visit the shrine every day to pay homage and listen to the super-nal spiritual utterances-Guru Bani - so there in deep devotion.

A shrine of equal importance and significance, in glittering white marble, namely Gurdwara Rikab Gunj, adorns the sacred site of the cremation of the Guru Sahib's headless body, facing the Secretariate of the Government of India announcing to the ambassadors and the dignitaries of the entire world governments - and the people of the unparalleled supreme sacrifice of that unique KARMA-YOGI and matchless APOSTLE OF SELF-EFFACEMENT whose ashes lie there buried, courageously battling against the oppressive forces of despotism of the time.

The discovery of the relative sites of the execution and the cremation of the Guru Sahib was also a mysterious and miraculous event. After the decline of the Mughal suzerainty and ransacking of Delhi by the Sikh Generals, Sardar Jassa Singh Ramgarhia and Sardar Bhagel Singh, in 1790 A. D., over a century later, they obtained a sum of three lakhs from Emperor Shah Alam to restore and recondition the decaying Delhi gurdwaras. The relevant site of the Sis-Ganj gurdwara could not be located as there existed a well on one side and a mosque on the other side of the likely place. Providentially one Mashkan (water carrier) Muslim lady whose father was a Mashki at the occasion, showed the site. Half of the mosque was demolished at the discomfiture of the residents there and the Gurdwara was erected.

Similarly a mosque had been raised at the site of the cremation of the headless body in Raisena. Muslim chief of the area refused to hand over the site. The tottering

emperor sensed trouble. Begum Samroo is said to have interceded to quell the dispute. The emperor, namesake, acquiesced to hand over the site provided there was an uncontentionable evidence available for the veracity of the Sikh demand. The place was consequently dug up. A chalice containing the ashea of the Guru Sahib was discovered. Just imagine the depth of the foresight of Bhai Lakhi Shah in preservation of the ashes so sagaciously that its recovery helped to avoid bloodshed and making peaceful settlement. The site was handed over to the Sikh army who built a gurdwara to perpetuate the memory of the unforgettable event. The existing magnificent structure was raised very lately said to be by a single sikh devotee.

Sardar Jassa Singh Ramgarhia fetched a stone slah-multi-coloured mosaic-dimensioned about 5 feet long, 3 feet wide and 3 inches thick as souvenir of their domination, dug out from the Red Fort. The slah is preserved in the Ramgarhia Bunga adjacent to the Golden Temple, to bear witness for the chivalrous deeds of leaders of the Sikh Missals or confederacies,


The quintessence of the Gurn Sahib's eternal messages is portrayed in his following hymn:-

Bhaye kaboon ko det neh
Neh bhaye maanat aan

I Strike fear in no one
Nor I fear from any one

The memory of indivisible devotion and fathomless faith with which Bhai Makhan Shah helped the discovery of the Guru Sahib : Bhai Jeta Rangretta - Jiwan Singh-reached Guru Sahib's bleeding head to his son at Anandpur and Bhai Lakhi Shah burnt his entire hut to cremate Guru Sahib's headless body undetected, shall remain etched in indelible letters on the pages of the Sikh history books and on the tablets of the hearts of the Guru Sahib's followers till the day of eternity.

Some accredited writers even go to show that Emperor Aurangzeb was absent from Delhi, busy in the northern part of the Punjab, at the time of the Guru Sahib's execution. This aspect of the event shall remain disputable as the interested historians could conveniently save Aurangzeb from the indictment of cruelty, painting a different picture. The fact remains clear that such an important event could not happen in the very capital of the Mughal empire without the express ukase of the Emperor himself.



Guru Tegh Bahadur - Virtue Personified

Guru Tegh Bahadur was a true Brahma Gyani. Dross and glistening gold were one and the same thing to him. He was a house-holder. Yet like a lotus he was undrenched in the ocean of Maya-delusion. He was an embodiment of divine virtues of love, universal tolerance self-effacement, true renunciation, fearlessness and spiritual excellence. He was a brave fighter with high sense of Satyagraha-nonviolence-for rooting out unrighteousness. His spiritual utterances-Guru Vani-a mystical anthology in pure Hindustani, designed for the future generations, rendered in 15 ageless Ragas-musical measures sweetened and steeped in supernal beatitude and esoteric deepness, have been enshrined in the holy Guru Granth, the Sikh Scriptures, by his illustrious son and successor Guru Gobind Singh. Though an apparent pessimist when peeped through his Vani, yet he was a dynamic optimist in action. His lamentations are actually goads to regenerate devotion and faith in man. Though the entire sayings show height of simplicity but it is all replete with meaningfulness. The transitoriness of human life is pictured so vividly that it warns and exhorts man to arise to the occasion and let disabilities and adversities not hold his step back from the path of rectitude. It is a reinforcement for his endeavours for achievements. Vani is inspired, spontaneous and an unlaboured effort that courses through the soul of man and imparts contentment, comfort and peace. They are rare gems of moral and spiritual values. They are drops of merciful rain from heaven that make whole every arid and broken personality with their mystic and healing touch. And it transports a man to be termed as "a real poetry".

Guru Tegh Bahadur has compressed the entire esoteric and celestial teachings of the Gita, the Vedas and the Upanishadas or the Vedanta, unintelligible to common man in their original text and script, in his own wizardly comprehensible, day to day language vibrant with true concept of the Immanent and the Transcendent Being. His own lived experience unfolded with brevity of expression, subtlety of thought and perfection of detachment from the material glory, indicates to the seeker of truth his clear goal and aim of existence on this decaying planet. He possessed unshakable faith in : not his, but Universal God and in the latent inbuilt goodness of man that banished his anguish of mind and the fear and sorrow of heart. For to him man was not a puppet in flesh and bones but the habitation of God in real sense and injury to him was an injury to his Indweller or his Maker. And he was a true Shaheed, in its intrinsic sense, who stood a real witness for His Truth, Goodness and Greatness. He was true dweller of BE-GAM-PURA- City of Sorrowlessness: Spheres of NIRVAN, KAIVALYA, TAM and SACH KHAND, and the Abode of God.

Guru Tegh Bahadur was a deathless genius whose name shall not wear out with the years. Great history figures may be product of time but by their individual genius, they change the climate of thought, ignite revolutions, alter the structure of societies and macadamise paths for new epochs to tread on.

G.L. Narang says that, "His execution was universally regarded by the Hindus as sacrifice for their faith. The whole of the Punjab began to burn with indignation and revenge."

Guru Sahib was an incarnate of godly virtues with deep feelings for humanity who bore the Cross at the cost of his physical suffering and the loss of his precious head with self-less endeavour to shield or sheet - Dharma Di Chaddar-defilement of the religious faith, symbols and culture of the Sanatan Dharma. His supreme sacrifice was

directed neither against Islam nor against Islamic society. It was purely to stall injudicious and indiscreet onslaught of oppression by the ruler on the poor subjects. He was a believer in secularism i. e., he regarded all religions as sacred : that the adherents of each faith have their innate, inviolable or veritable claim to worship their Maker in consonance with the voice of their inner self without any extraneous force or impediment. Ha was a man of peace, saint and sufi of the heighest order who spent over 26 years in elective seclusion in search of Truth.

And Dr. Suniti Kumar Chatterjee, the National Professor of Humanities says that "Guru Tegh Bahadur had Christ spirit in him so as to say that he died that others might live by his death and live in the possession of one of the most precious rights of freedom of man."

And in Guru Sahib's own words :-

**Ram raheyo sadhu raheyo
Raheyo Guru Gobind
Kaho Nanak is jagat mein
Kin japeyo gurmant.**

**The Word of God shall ever last
The Man of God shall ever be
Guru, Gobind shall ever live
O Nanak : in this wide world
Very few are those
Who medltate God's Name.**

Guru Tegh Bahadur's heart searching and heart illuminating, weird and unearthly poetic utterances, Gurbani, quintessence of Vedantic and Sufistic lore, sung in the form of full hymns and couplets, are incorporated in the Sikh Scripture-Guru Granth Sahib. A free translation of typical ten full hymns and an equal number of couplet, is given below for the readers to enjoy and imbibe the nectarean import thereof.

BEHAGRA M : 9

Unveiled is Hari's inscrutability,
Yogis, Jatis, Tapis
And hordes of wiseacres more
In vain they have striven. (1. Pause)
In a wink, a pauper, a prince He doth make
And in a blink, He a prince doth pauper turn.
The empties He doth make full
And the full He doth dry;
Such are His wondrous deeds : (1)
His Maya He has strewn around,
And Himself, He doth look on.
Numberless colourful forms He doth take,
And aloof He doth yet stay. (2)
Uncountable, Transcendent,
Ineffable and Untainted
He has allured the Universe all.
Sayeth Nanak: Abandoning all worldliness,
To His feet thy heart must cling. (3-12)

SORTH M : 9

He who grieveth not in pain,
He who clingeth not to pleasure, and
He who brooketh no fear,
He who likeneth gold and muck as one (1-Pause)
He who is swayed not by slander and praise,
He who succumbeth not to greed, attachment
and pride,
He who is unmoved by grief and joy,
He who heedeth not for honour and
dishonour (1)
He who renounceth all hopes and desires,
He who withdraweth from all affections' earthly,
He who is untouched by lust and anger,
In him only dwelleth the Lord (2).
He on whom His Grace doth descend
Only he doth this life discipline imbibe.
Nanak is merged in Govinda
As water mingleth in water. (3-11)

SORTH M : 9

O Mother : How should I know the Lord ?
In attachment, ignorance and darkness
Engulfed is ever my mind. (1)
In ungainful worldliness my life has gone :
Real Wisdom I did not take
With evil I did cling, day and night
My baseness did I not shun, (1)
Nearness of saints I did ever avoid
Nor did I sing Prabhu's songs,
Sayeth Nanak : No virtue do I have
Pray, in thy refuge do me keep. (2-6)

MARU M : 9

Hari's Name is ever Blissful .
Its worship delivered Ajaamal
And Ganka Its realisation gained. (1-Pause)
When Panchali thought of Hari
In the Royal court :
Her pains It did purge
And Its greatness, the Ocean of Grace did
keep. (1)
Whosoever paeans did sing
Of the Mine of Mercy,
To his succour He did come.
Trusting His such a benevolence
Sayeth Nanak : To His refuge I have
come. (2-1)

BASANT M : 9

Mother : I have treasured God's Name as my
wealth,
My heart has ceased racing out and has come
to rest. (1-Pause)
Ignorance and selfishness from my heart have
fled.
And Pure Enlightenment has sprung in me:
From avarice and attachment I am
immunized,
And God's devotion I have embraced (1)
The dread of recycling-long has vanished now
When the Jewel of Nama I have acquired.
All greed from my heart is purged
And it has entered into its internal peace. (2)
To whom the Ocean of Mercy is benevolent
Only he canst chant His paeans.
Sayeth Nanak : Such a stock of wealth
Only rare Enlightened ones do treasure (3)

SORTH M : 9

He who grieveth not in pain,
He who clingeth not to pleasure, and
He who brooketh no fear,
He who likeneth gold and muck as one (1-Pause)
He who is swayed not by slander and praise,
He who succumbeth not to greed, attachment
and pride,
He who is unmoved by grief and joy,
He who heedeth not for honour and
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He who renounceth all hopes and desires,
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Only he canst chant His paeans.
Sayeth Nanak : Such a stock of wealth
Only rare Enlightened ones do treasure (3)

GAURI M : 9

O Saints : God has made this world.
One vanisheth; the other doth stay,
This wonder is ever unopened. (1 Pause)
Man engrossed in desires, wrath and attach-
ments

Is oblivious of Hari's presence,
Like a dream in the night
This body yet unreal
As real he doth take. (1)

All manifest doth disappear
Like a cloud's shadow
Nanak granting this world unreal
To Rama's refuge he doth come-(12-2)

JAITSRI M : 9

To Maya my ignorant mind doth cling.
All my deeds begotten of greed
Enchain me to worldliness. (1-Pause)
Unwit venomd sweetness drunk,
Hari's praises I have abandoned.
Unmindful of the Master's nearness,
To wilderness I do race.
Jewel Name treasured in my heart,
Its knowledge I have nought.
Sayeth Nanak : Sans Bhagwanth meditation,
Ungained my life shall end. (2-1)

DHANASRI M : 9

All commerce is manifest, so long ye breath
Mother, father, brother, sons, relatives
And the mistress of thy hearth. (1-Pause)
As thy soul deserteth its sheath
They dub ye a ghost.
They retain not thy corpse
Even for half a ghari
And out they do it turn. (1)
This world complex entire
Is an illusion of thy optics
This in thy heart ye must abide.
Sayeth Nanak : Remember
The All-pervading Name
Whereby thy deliverance doth lie. (2-2)

BILAWAL M : 9

Sans Hari's Name, pains one doth suffer,
Without devotion to Hřm
Ignorance leaveth one not
This secret the Guru doth unveil. (1 Pause)
What boot art pilgrimage and fasts
If to Rama's refuge one doth not hie
Yogic feats, Yagnas art all profitless
When of Prabhu's praises one is oblivious. (1)
He who shunning pride and attachments both
Chanteth paeans of Govinda
Sayeth Nanak : Such a soul
Is Jivan Mukta called. (1-2)

Ghari = 25 minutes.

RAMKALI M : 9

O Mind : Take refuge in Hari's Name
Whereby thy vices do ye depart
And Virtue's stage do ye attain (1 Pause)
Blessed is he-Good soul
Who Hari's praises doth chant
Purging sins of many a births
He doth enter the Baikunth Dham. (1)

Ajaamal on his closing breath
Thought of Narayana made :
The Holy Realisation
For which the Yogis thirst
In a blink he was paid (2)
Sans virtue, sans learnings any
And what good did **Elephant** ever do ?
Sayeth Nanak : Look at Hari's Grace
Sans fear he was made. (3-1)

SLOKAS M : 9

Thy youth ungained hath fled
Yielding place to old age:
Sayeth Nanak: Meditate on Hari
Thy life is speeding to its end. (3)

He who affrighteneth none
And no fear from others doth take
Sayeth Nanak : Listen O Mind,
Know him the Realised one. (16)

In the likeness of a dog
That forsaketh never his master's hearth,
Sayeth Nanak: Worship the Lord
With equal undivided mind and heart. (45)

As the odour pervadeth the flower,
As the refelection dwelleth in the mirror,
In the likeness Hari permeateth thy being
Search for Him within thy self

As the flint long lying in water,
Soaketh not the moisture:
In the likeness, a person sans devotion
Remaineth dry of Divine Realisation.

He who hath shunned
All poisoned pleasures
And the coat of renunciations donned,
Sayeth Nanak : Listen O Mind
Blessed one is he. (17)

When doing pilgrimage, fasts and Charity
If one doth vainglorious go
Sayeth Nanak : In the likeness
Of an elephant's bath
They shall all be profitless so. (46)

When thy head doth shake
Thy feet do tremble
And thy eyes sightless go
Sayeth Nanak : When reduced to such a state
Yet sweetness of Hari's Name
Ye do not taste. (47)

Rama had passed sway
And Ravana too did vanish
With all his family great and large,
Sayeth Nanak : All manifest is ephemeral
All world is like a dream. (50)

That which is born
This day or tomorrow
Or the day after
Shall destruction mate,
Sayeth Nanak : Sing Hari's praises
Cutting all the chains and bait. (52)

BUILDING PROPOSAL

Guru Gobind Singh Memorial at Pushkar-Ajmer (Rajasthan)

From times immemorial Tiratb Raj Pushkar, 11 k. m. from the ancient city of Ajmer has been of supreme importance for the entire Hindu India,

It is believed to be a Dharti Netra : the second being Katas Raj, district Jehlam, Pakistan. now inaccessible to its Hindu devotees for ever,

Many Rajas and Maharajas had built Ghats and bungalows surrounding the sacred lake in the likeness of the bungalows raised by the Sardars of the Sikh Missals-confederacies around the Golden Temple, Amritsar for their personal use, as well as, the use of their troops when they visited this place of pilgrimage.

A great fair is annually held here on the occasion of Kartik Purinma - the birth-day of Guru Nanak - when lakhs of devotees, Hindus and Sikhs take their dip in the sacred lake. Ordinarily a couple of thousand devotees frequent this place daily.

This place of religious and political significance was visited by Guru Gobind Singhji in October-November, 1706 A. D; to hold a conference with the contemporaneous Rajput rulers to enlist their support for his struggle for the

deliverance of the Motherland from the alien bondage. Guru Gobind Singhji and his entourage reached Pushkar via Sirsa, Nauhar, Madbusinghania and Dadu Dwara etc. At Bhagaur Bhai Daya Singh brought the news of the demise of emperor Aurangzeb on February 20, 1707 A. D. after he returned on delivery of the Zafar Nama to him. Bhai Daya Singh also explained to Guru Sahib of Aurangzeb's repentance at his repressive policy and his issuance of instructions to the governor of Punjab to lift all restrictions on Guru Sahib's movement.

Guru Sahib encamped at Pushkar for over a week. Pundit Chetan Das, a prominent and learned Brahmin of the place came to pay homage to Guru Sahib along with other devotees. He addressed the Guru Sahib as under :—

Vipar vanik tey aadik jaal
 Chal aayey Chentan dij naal
 Kar kar namo privarat baisay
 Kaun jaat bhojat bhai tesay
 Sang aap key kesandhari
 Keyaa inkee kaho jaat vichari
 Bhojat hai lakh bais naween
 Hindu Turk im kinhoon na keen
 Soan kar Guru pharamavan keeya
 Bhayo KHALSA jag mein teeya
 Hindu Turk do hoon tey niaara
 Sri Akal ko daas vichaara.

Brahmin and other trading class families came to Guru Sahib and after due obeisance, sat down to listen to him. Chetan Das inquired as to who the Kesandhari in unusual uniform were accompanying the Guru Sahib. He added that they had never seen either Hindus or Musalmans in such a discipline. Guru Sahib replied that they were

the KHALSA-a third religion in the world, separate and independent from both Hindus and Musalmans. They were the pure servants of AKAAL-DEATHLESS.

The residents of the place were much beholden to know Gnu Sahib's untiring struggle for emancipation of the Motherland from the bondage of the rapacious Mughal rule. They hoped for the better days of the Hindus sooo. To keep alive of the memory of this historic event, they built a Ghat, naming it Gohind Ghat, with their liberal physical, as well as, financial contributions. Guru Granth Sahib was later recited in a Chaubara on the Ghat by Nirmla Sants. With the changed vicissitudes the Chaubara went into disuse and the Gurhani recitation ceased. The Gohind Ghat was also later started to be called as Gao Ghat etc., suiting the pandas to collect their coins, from pilgrims of different shades and faiths. The Sikh Pundit here, descendant of Puodit Chetan Das, holds a Hukam Namah granted to Chetan Das by the Guru Sahib. The Hukam Namah bears certification by the mangement of Golden Temple, Amritsar for its validity.

From time to time efforts were made by Ajmer Sikh Sangats to ralise a befitting Memorial at this place where lakhs of devotees visit every year, to keep alive the memory of historic visit of the Guru Sahib but the success eluded the efforts for feebleness of finances. Lately eocouraged and patronised by late Sardar Jogiodra Siogh, Governor Rajasthan, a committee was formed under the Presidentship of Sardar Jaswant Singh, Proprietor Hotel Imperial, Jaipur to build the Memorial on the 500sqr. meter open plot beside the Srovar bank near the state Tourist Buogalow donated by the state authorities. The design of the Memorial with attached free medical dispensary prepared by late Sardar Bahadur Karnail Singh, Chairman Railway Board after his personal survey & approval of the site, is appended along this appeal. The Memorial site has since been linked with the main Road and oamed Guru Gohin Siog Marg.

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